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A

COLLECTION

OF THE

DYING TESTIMONIES

OF SOME

HOLY AND PIOUS

CHRISTIANS,

WHO LIVED IN SCOTLAND BEFORE AND SINCE THE REVOLUTION,

THAT APPEAR TO BE THE ONLY PERSONS WHO, IN A PUBLIC MANNER, HAVE WITNESSED AGAINST THE PRESENT CORRUPTIONS, AND HONESTLY HANDED DOWN THE TRUE STATE OF THE MARTYRS' TESTIMONY, AND OF A CHRISTIAN EXERCISE, SINCE THE REVOLUTION, TO THE PRESENT TIME:

ALSO

THE VARIOUS WAYS OF THE LORD'S PROVIDENTIAL DEALING WITH SOME OF THEM; WITH SEVERAL OF THEIR PERSONAL COVENANTINGS.

Isa. lvii. 1. *The righteous perish, and no man layeth it to heart.*
Psal. lxxxii. 5. *All the foundations of the earth are out of course.*

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1806.

COLLECTION

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ERRATUM.

Page 9, line 21, read Tatnais; p. 5, l. 40, r. 1660; p. 29, l. 12, r. neglecter; p. 40, l. 2, r. exempted; p. 86 l 31, r trysted me; p. 210, l. 29, r. my taste; p. 222, l. 1, r. General Meetings Register; p. 276, l. 7, r. me are clear; p. 283, l. 2, dele, of the condition; p. 284, l. 30, r. is a sufficient ransom; p. 285, l. 4, r. to God; p. 291, l. 36, r Zeph. iii. 9. p. 334, l. 9, r. in conversion; p. 339, l. 31, r. a Babel of; p. 343, l. 19, r. which was; p. 344, l. 2, r a sin; p. 346, l. 16, r. a christian blameless; p. 374, l. 33, r. absurd principle; p. 385, l. 2, r. dancing; p. 411, l. 2, r. 2 John ver. 11; p. 417, l. 25, r. Rev. ii. 10; p. 425, l. 7, r. divers denominations; p. 428, l. 8, r. Zebo and Zalmunna; p. 437, l. 10, r. temporal mercies; p. 450, l. 18, r. and the history; and l. 32, r. 1745; p. 454, l. 12, r. Rowat; p. 464, l. 19, r. were done; p. 466, l. 17, r. but, that it; p. 472, l. 36, r. ii. 5, and ix. 22.; p. 476, l. 10, r. xx. 16. and l. 31, r. sincere grace; p. 478, l. 13, r. i. 4.; p. 479, l. 8, r. to search the scriptures; p. 479, l. 28, r. doctrine of repentance.

PREFACE.

READER, although thou livest in an age wherein there is a great profession of religion, yet there is so little evidence of true godliness to be seen amongst the present professors of it, that if there be any person, who is truly grieved for the low state of religion, they have as much ground of reason to doubt for the fewness of the true worshippers of God now, as Elijah had; for if there be a seven thousand at this day, who have not bowed the knee to the present unpresbyterian principles, or wicked immoral practices, they are as much hid as those were, that had not bowed the knee to Baal, in his time; for where is the man that is now showing himself to be jealous for the Lord God of Israel, among all the presbyterians, but some way or other supports and defends the idols of the times, by their bowing the knee to them. Another time, when all the men of Israel fled before the enemies of the church; and when their champion defied the armies of the living God, we have the account of one, who came up in the name of the Lord of hosts, the God of the armies of Israel, whom the champion had defied, and though none would take part with him, yea, he was disdained and ridiculed, yet the honest heart was not discouraged; but besause of his former experiences, of God's deliverance granted to him, and the honesty of his heart he would not give up with his intention, which is to be seen in the sequel of the history.

And is the very character of the professors of this day; for when any person now, either speaks, writes, or publishes a book to vindicate the doctrines and principles sworn to, in the covenants, national and solemn league, but they meet with the very same treatment, that David did from his elder brother; and though these testimonies have lain for a long time, in the hands of but a few, it seems they are come in a time, when their enemies are numerous to fight with, the great champions of their organized associates of this day, so they need look for no other reception from the present Eliab's or elder brothers, in the defections of the day, but thus we know the pride and naughtiness of your hearts; but the authors of these Testimonies, perhaps had none so kind to them, as Saul was to David; though he had no eye to the destroying of the enemies of the armies of the living God, but just his own preservation as to offer military vestments, and promise of great honours and preferments, although it should have proved of as little use to them, as Saul's armour did to David; but though the youth got no assistance, yet he went on against his own and the churches enemies, and so should every honest hearted man, at this day; for though the Philistines seem to be now encamped, and sending forth their champions, to vindicate the corrupt principles, and immoral practices of presbyterians, yet they are as unable to defend themselves against these testimonies, as that champion was, when attacked by David, though a ruddy youth; so the faithful and honest contender, at this day, need be no more afraid for the champions that now come forth, from the present organised Philistines, to fight for these two dagons, which are an unlimitted toleration of religion, in state matters, and a mutual forbearance, or liberty of conscience; or a promiscuous admission of all characters to partake of the seals of the covenant, than David was for a few smooth stones, well chosen out of the brook of the scriptures, and cast out of the sling of an honest heart, will sink them to the ground, though all their logical arguments should appear like weavers beams, to ignorant and covetous presbyterians. But honest heart-

ed contender, wherever thou art, if there be any such now, wait on the Lord in faithfulness and honesty, be not discouraged at the treatment thou will meet with; for if thou be a faithful, an honest contender for the covenanted presbyterian truths, and will not join with the modish presbyterian professors, both in civil and religious matters, and help to strengthen the hands of the wicked, though you make it appear to their own conviction, that they are neither maintaining the principles, nor yet the practices, for which these renowned martyrs suffered for, in the last persecution, in Scotland, though they are pretending to be of the same principles; and when the professed presbyterians can defend themselves no farther, against the force of these testimonies, then they break out in a rage, and call all that speak against the corruptions of this day, ignorant, proud, superstitious, malicious, void of Christian charity, ruiners of religion, enemies to society, turners of the world upside down, entirely opposite to the spirit of the gospel, calumniators, and even despisers of the gospel; all this is advanced by the present Fatnais and governors, on this side the river of the public resolutioners for their defections, to make all these odious.

These are the characters that are now given to all persons that will not live at ease in their cieled houses, and never propose to have the martyrs testimonies revived again; for the Shemshais, and their companions, the Danites, the Apharsatchites, the Tarpolites, the Apharsites, the Archevites, the Babylonians, the Susanites, the Dehavites, and the Elamites; (this perhaps may be thought a piece of banter, but try what was the practise of these nations, and see if you find them not in our own societies, and then I hope you will be mute) for those call the Reformation between 1638, and 1649, the rebellious and bad times, and of persecuting principles, and if these principles be set up again, they will endanger the revenues of corrupt clergy, and also disturb the peace of immoral and profane members: for the present professors of presbytery are fol-

lowing the example of Sanballat and Tobiah, to put all those in a fear, who would wish to have that covenanted form of presbytery built up again, (and mournfully are they gaining their design, if there be any) that was established from 1638 and 1649, for if that wall was built up again, a great many, it was almost said the whole of the wares that are now brought on the Sabbath would have to lodge without; therefore it grieves them very much to hear tell, either of a man or a book, that is seeking the revival of the principles that the martyrs suffered death for the maintaining of, for the present Eliashibs, or priests, that have the oversight of the walls, are allied to the Tobiahs, and have prepared them chambers to keep those tithes that are commanded to be given to the faithful ministers of God; but though the present ministers pretend to be the true sons of the presbyterian principles, yet they are but sons in law to the Sanballats of the day, so, because they have destroyed the true presbyterian principles, they ought to be chaced away to cleanse the church of strangers, and set faithful ministers to wait on their business; but their testimonies, and all those persons that dare own that the walls of Scotland's covenanted reformation are broken down, and the gates thereof burnt with fire, and profess to be grieved for that truth that is proven in these testimonies, need expect no better treatment than David did, though he slew him who defied the armies of the living God; and what Ezra got, who was using means to have the captive Jews brought back to their own land; also the same treatment that Nehemiah got for using his honest endeavour to restore these captives to their former privileges, both civil and religious, which is the very articles which these tracts are pleading for; and yet they may look for far worse treatment from their treacherous friends, or those who profess to be of the same principles, than from their open enemies.

But if ever these tracts be read by an honest hearted and faithful presbyterian, they will find three things taught in them; first, the duty of testimony bearing, for truth unto death; second, what truths it was the

martyrs suffered for from 1661 to 1688; third, some of the rubbish that must be removed, before these truths can be seen at this day. Because ever since the covenants were burnt at Edinburgh and Linlithgow, they have lain under so much rubbish, that their true meaning will never be known till once that rubbish is removed; which none of the present sects are attempting.

And first, a contending for the truth, both in principle and a christian practice, and also to separate from all churches and persons, who will not either contend for truth, nor yet leave off a corrupt and immoral practice; these are such clear scripture duties, that it is a wonder to hear, either minister or people, cry up that the scriptures are their rule, and yet to call it a crime for any man to observe the scripture rule, in these articles. For the established church holds it up as a crime to separate from her communion, though she is corrupt in her principles, and immoral in her practices; and all the dissenters hold it up as a crime to separate from their communion, though the practice of their members should be very wicked and immoral, so it is the doctrine of one church, that erroneous principles do no harm to those that are sound in the faith, to join with them; and it is the doctrine of dissenters, that wicked and immoral members do no harm to those who are righteous in their lives, to join with them in church communion; so that such doctrines and practices has banished all faithfulness and witness-bearing, for the truth, out of Scotland, though it was by testifying against corruption, and bearing witness for truth, that has been the means of preserving the few of those truths that are now known at all, about the truths that were manifested in Scotland, when scripture presbytry was to be found in it; for it was by testifying against corruptions, and witnessing for truth, by Rutherford, Blair, Livingston, Calderwood and others, who handed down truth to 1638; and it was by the protesters who testified against the defections of the public resolutioners, and a seperating from them, that preserved the truth, till 1650; and it was by the martyrs testimonies

against all complying, either in principle or practice, with the enemies of truth, that handed down the true state of the testimony to 1688; and now these dying testimonies appear to have handed down the true state of the testimony to this day, because none of the organized churches, since the Revolution have maintained the principles, for which the martyrs suffered; so these testimonies will be abhorred by the present professors of religion, who understand their meaning, for they will not admit of a profession, though it be for the truth to determine a man to be a religious man, if he does not perform the duties that the scriptures require, and departs from iniquity; and they will not allow a man to be an honest contender, and witness-bearer for the advancement of Christ's kingdom, if he shews no difference in his life and conversation, from the men of the world; for the present professors, hold it to be uncharitable to deny a profession of the truth, not to determine a man both truly religious, and a contender for the advancement of Christ's kingdom: their testimonies also shew what those principles were, that was established, both by church and state, in Scotland, betwixt 1638, and 1649, and suffered for by the martyrs to 1688; for though there is a number of books to be found, that shews the true state of the testimony, yet they are now so corrupted by explications and applications, to make them agreeable to the corrupt opinions, and immoral practices of the present professors of presbytery, that the true state and meaning of the covenanted testimony, which was to preserve the church from falling into errors and immoral practices is now so darkened, that it seems to be lost sight of, and according to the present statement, method, and manner of conducting and carrying on of presbytery, it is come to be impossible for any man, now to know what was the true state of that testimony, for which the martyrs suffered; because what the martyrs esteemed a breach of it, is now esteemed none; so it may be presumed, that the authors of these testimonies understood the true state of that testimony, for which the martyrs suffered; because many of them were the martyrs' com-

panions, in tribulation, and were brought to trouble themselves, than now in a time of general defection, when there is not a truth in all the Bible, but what is come to be controverted, modelled, explained and applied, by corrupt distinctions, to make them answer the interests of the clergy; and the corrupt and immoral practices of their church members, that it is truly surprising to hear the ignorance and boldness of some of the present churches, in advancing that they are maintaining the same principles that the martyrs suffered for; but the present professors of churches are of three characters; first, the ignorant and careless, who neither know nor want to know what is truth, and the duty of the day, nor what was the principles and doctrine of the church of Scotland, from 1638, to 1649; second, those who profess a great regard for presbytery; and also, for those men who suffered in the last persecution, in Scotland, and yet are really enemies to their principles, for they say, that their principles about covenanting are not scriptural, because these are of opinion. that churches may be made up of any characters, and their practice proves this; and it is the doctrine of the established church, relief, and burghers. But it is honourable to the martyrs to be contradicted by such professors. A third sort are those who are professing to be maintainers of the same principles the martyrs did, as the antiburghers, and the reformed presbytery; and yet the first of these maintains, that the civil magistrate hath no need of scriptural qualifications, and that it is not his duty to command both tables of the moral law to be obeyed; and that a boundless toleration, of all religion is the best method to advance the true religion, and in covenanting or in renewing of the covenants, to leave out the civil part altogether, which is most injurious to the sufferers character. But the martyrs testimony is now torn with so many corrupt and antiscriptural distinctions, that there is scarcely two of its articles, or truths now to be found standing together in connection, for that testimony is now so qualified with corrupt explications, that it is now made as useful to maintain the corruptions of this day, as ever it was thought or intended

by the martyrs, as a method to testify against error and immorality; and as for the reformed presbytery, though they profess to own the martyrs testimony, in hairs and hoofs, yet they have now adopted so many new distinctions, and given up with their old ones, that they have made it so evident, that it is neither the martyrs testimony, nor yet the one that that presbytry adopted at first, that they are now maintaining; when the reformed presbytery was in its infancy, and had some appearance of honesty, and faithfulness among them, they were blamed by all the other parties for using of distinctions, that no man could justify, i. e. they would not admit into their communion those that voluntarily paid the land taxes, or subscribed tacks to do so; but now they can admit into their communions, both rulers and members, who voluntarily pay all taxes, and subscribe tacks, to pay all that is imposed, or may be imposed, and vindicates the necessity of doing so, and yet pretends that they are not owning the lawfulness of the present government, because they say there is no more required, but to pay, and the payer knows no more about it. But there was no more required at first, but far less, for the law of patronage was not so well known as it is now, and yet the reformed presbytery said then, that a voluntary paying of taxes was inconsistent with their own testimony, but it is clear that that presbytery is of opinion now, that to support the law of patronage is not inconsistent with the testimony they are now maintaining, because if any person scruples at a voluntary paying of all taxes, and uses their own former distinctions, he is held up to ridicule, as a cheater of his own conscience, which is most mournful; but that presbytery is so intense now, to have the law of God, and the martyrs testimonies about that article, brought down to answer their modish practices, that they have so stated their sentiments, in a pamphlet entitled, An Explanation and Defence of their Terms of Communion, as might satisfy any government, or free all men from persecution, for religion or conscience sake; for in page 66 and 67, they have represented the martyrs to have done the very same way, in tax-paying,

that they are doing now; for they say there, that the martyrs refused to pay no taxes, but those specified to suppress the cause they were maintaining, and yet they do not tell what these taxes were, further than that there are none of them in our day, which represents the martyrs to have been of opinion, that it was lawful to pay taxes, to support a government, to exact taxes so specified, which is so inconsistent with their known faithfulness, that it is a wonder that ever one that hath read the Cloud of Witnesses, should set forth such falsehoods; and the martyrs are represented in that pamphlet to be of opinion, that a man may lawfully pay taxes to a government he believes to be unlawful, and it represents them to be of opinion, that paying of taxes is no approbation of the lawfulness of a government, which is a great injury to their memory; so the martyrs are none obliged to that presbytery, for the character they are giving them, and if the maintaining of the martyrs testimony requires no more than what that presbytery says it does, in the forsaid pamphlet, then the most part of professors, if not infidels, are not excepted as good maintainers of their testimony as they; for if paying only for wrath sake, and not accepting of places of trust, nor take government oaths, and not to pray in an unqualified manner, for success to government, be a maintaining of the martyrs testimony, then how many thousands in other parties, equally as free of these privileges as they: and it shall be only referred to government's books, since the commencement of the French war, how many of their own members have accepted of places of trust, to be at government's call, such as bearers of arms, driving of cattle, or stopping of ways, &c.; and what is all their licence, for tracing by sea or land, but a serving under government; and as for praying in an unqualified manner for success to any society, the reformed presbytery, not being excepted, will be counted unwarrantable by any one, who knows the nature of prayer, unless you count them infallible; for it must be only when constituted, and be in the Lord's way, that they can deserve prayers in their official character; but they have represented the maintaining of the martyrs tes-

timony to be an easy matter, and that religion is not so hard to maintain, as some would have it to be; which pleases their members so well, that there is a second edition of that pamphlet printed. Its terms are so suitable to the modish members, that it positively appears that the presbytery has studied more by that pamphlet, to bring down the truth to their modish and corrupt practice, than to bring their practices up to the truth; so it ought to be grounds of humility, that they are so evidently left of God to their own wisdom and learning, (and learned men they behoved to be) for perhaps there has not been such a deluding, and well-wrote pamphlet to lead the zealous and unwary, from the true state of the martyrs testimony, published since Mr. Renwick's death. But reader it is not so vainly imagined that the publishing of these testimonies is to have any more effect to discover what is the sin and duty of the day, than the building of the ark had on the inhabitants of the old world, or the publishing of the righteous life of any man, will have any more effect than Lot's righteous life had on the Sodomites, for all the judgments that the Lord has threatened for a hundred years back; which seems to be the very character and practice of the present inhabitants of Scotland, and which is recorded in Luke xvii. 26, 27, 28. has had no effect to put a stop to wicked practices, nor defection from truth, nay, these are still increasing daily, so that nothing now needs to be looked for, but some desolating judgment to sweep them away. If the Anti-burghers and reformed presbytry had been as honest as the Established Church, Relief, and Burghers, and given up with a professing to own the martyrs' testimony, as they have given up with the practising of that testimony; the martyrs' testimony would not have been in such a low state as it is at this day. For this reason, because there may be some zealous persons, who think that these two parties, and especially the reformed presbytery, are maintaining the martyrs' testimony when they are not. So if they had given up with the owning of it, as the Established Church, Relief, and Burghers, all persons who had any true love

or regard for that testimony, would have seen that a joining with them was not a maintaining of the martyrs' testimony. For no person that has the smallest regard for the martyrs' testimony, will join himself to either the Church of Scotland, Relief, or Burghers, because none can be deceived with them; so it is only those who profess to own the martyrs' testimony, and make no conscience of living in the practice of it, more than others who has brought that testimony unto ruin, and carried the most part of the suffering remnant; because of taking Mr. M'Millan for their minister about the year 1706; though he owned that paying of cess and stipends was a national sin, but in a short time he became to act otherways, which caused a division in the remnant. And though the reformed presbytery would have the world believe that they are that remnant, but these testimonies will prove that they are not so; by their profession they have deceived many who would have wished to adhere to the martyrs' testimonies faithfully and honestly. For though it were possible that a Rutherford, Cameron, or Renwick, or any of the heroic, honest, and faithful covenanters, were to come from their triumphant glory, and tell what was the true state of the testimony they maintained, both church and state would answer them, the circumstances of times is now altered, and what was duty then, is not duty now; for it is by this method of reasoning, that two of the principal articles of the martyrs testimony is now come to be altogether denied, by some churches, and so corruptly explained by others; and these were, that the civil magistrate was to assist and help the church to maintain the truth, and to purge her of scandalous and wicked persons; the other was, that a toleration of all religions would bring the true religion very low, if not to ruin in a nation; but these articles are now maintained to be absurd, for it is now maintained that the civil magistrate is of no use to help the church, for it can maintain the truth, and purge itself, if it will; and that a toleration is of a great advantage for maintaining of truth, but no doubt infinite wisdom saw that a set of men would arise after the martyrs, who would

profess to be presbyterians, and friends too, and followers of the martyrs, and yet deny these two articles; and therefore God ordered it in his adorable providence, that these were the two principal articles that was sealed by the blood of the martyrs, to evidence that they are God's truth, and neither should be denied nor counterfeited, and yet they are both done; therefore the fewness, or rather none at all of dying testimonies, either left in write, or spoken on a death bed, in vindication of truth, or to bear witness against error and defection, from the ways of truth and godliness; and the little regard, or rather none at all, that is given now to those testimonies that have been left by those whom God enabled to be his witnesses, for the truth, both of principle and practice, is one of the clearest evidences of God's being departed from the present professors, when he has neither given them grace to leave a testimony for truth, nor yet to own those that has been given, but rather ridiculed them as hypocritical or enthusiastic. But what the publishing of them is most probably to effect, is to hand down the true state of the testimony of these sufferers, to these hid mourners (if there be any) who may be lying hid with the tear in their eye, weeping for the desolation of that so glorious a work; and also to show that the Lord has had still a seed wrestling through trials and afflictions to the ripening for the harvest of glory.

Dear Reader, you shall be detained no longer from perusing these testimonies and covenantings, but counselled to peruse them with calmness, and without prejudice; and read for thy comfort, and be thankful the Spirit of the Lord hath given thee such a word, as is in Psalm cxix. 126. It is time for thee Lord to work, for they have made void thy law. Which is every way applicable to the present professors.—*Farewel.*

JOHN CALDERWOOD.

Clanfin, Parish of Fenwick,
Nov. 1, 1806.

DYING TESTIMONIES,

&c.

The Last Words of Mr. EPHRAIM MELVINE, Minister at Linlithgow, on Wednesday, April 20, 1653.

HE had a long continued speech of his faith of God's good will to Scotland. Saying, the Lord is able to help; yea, he shall be great in Scotland: yea, there shall be great changes in thee, O Scotland; and blessed are they that endure to the end. He is doing what he will through the earth. The Lord shall be great in these three kingdoms; he shall be seen to act in behalf of his poor people in Scotland. And although we should neither see day-light, nor sun-light, for a long time, yet God shall be seen to come; and come forth in these kingdoms. "Although the vine should not blossom, and there should be no calf in the stall; yet I will rejoice in the God of my salvation." Hab. iii. 17, 18. Then speaking of himself, he said, I thought to have praised God, and spoken of his glorious works in the land of the living. But God hath told me, that he will not accept of a sacrifice of that kind of my hand. Then immediately after, he said, 'Well is it for me, that he accounted me worthy to give a testimony for his truth. I rue nothing whatever I did for him; but thinks it far short of what I ought to have done.' And then turning himself to his wife,

he said to her, 'My heart quits the vanities of this world, and let me willingly go to him that sends for me. For when the bridegroom calls me to the wedding, shall I not go with him? Shall I not go to him? God shall bear thee up, and own thee and thy children, and perfect what concerneth thee, and them.' And then he blessed his children; and said to one of them, 'The good will of him that dwelt in the bush be with thee.' Then unto the youngest he said, 'Thou art in covenant with God; the blessing of the new covenant be with thee; the God of my salvation be thy God.' And then turning himself to standers by, he said, 'Shall God want witnesses? Shall this generation pass away, and the Lord not be known by it? Shall men and women bury his praises in oblivion? O! Who would not praise him? I would do any thing for Christ. O! that he were the song of many thousands! It is a sore matter, that Christ is so little praised by men and angels. O! how narrow and clipped are the thoughts of the sons of men, of precious Christ. We may all think shame that Christ gets so little glory from us. We can pass by him, and rarely take notice of him: he passes by in the whirlwind, and we take no notice of him.' Then said, 'Be not looking from you, Sirs. O! beware of not drawing near the Son of God, when affliction is near, for that is the forsaking of mercy. O! that all the sons and daughters of Zion may be kept off this rock. O! lippen to God, and he shall lead you unto all truth. I would be glad, yea, I hope it, that the Son of Man shall yet be great in these lands. They are wise, yea wisest that build upon this stone. The Lord make me ready for a change; let me go willingly to him, that liveth and reigneth for ever and ever. He shall reign, and never but reign, to him be praise for ever and ever. The saints shall praise him that sitteth and rideth between the cherubims. To him

that liveth for ever and ever, be praise for ever and ever, amen.' And then speaking of himself, he said, 'I had fainted unless I had believed to see the goodness of the Lord in the land of the living: I shall live and not die, (which words he did often repeat,) 'to him who will keep me safe unto the day of his appearance, be praise for ever and ever.' Then being demanded what his thoughts were anent the work and people of God in the land? He said, 'I think God will be glorious in the midst of a poor people,' &c. Then being demanded what he thought of the place which he was to leave, or what God would do with it? Answered, 'I think God will be seen in this place, he will be served in this place, he shall be sought unto, and found in this place, and blessed shall he be that shall not be offended in him.' Then again turning himself to standers by, he said, 'Express your good will to the living, and to the dead; take away the dead out of your sight. Let us look again and again unto God, and say unto corruption, thou art our mother; and to the worms, ye are our brethren and our sisters. Go into your chambers ye poor people of God, you prisoners of hope, and close the doors behind you, till the indignation, that is but for a moment, pass over. Turn not aside from truth. Will ye go away to him, and wait upon the redemption of Israel, and the Redeemer of all things. O! he is good to the soul that seeks him! O! all ye that seek him; I say seek him, seek him, and your hearts shall ever live.' He insisted much on this, that by-standers should implore Christ for him, and that they would not be burdensome to him that was sick. Then growing weak in speech, he desired one to pray. So after prayer, he lay quiet and still, and spoke no more. It was observed, that all the time he spoke, he was discernibly in a spiritual rapture. He had

many more expressions, but we could not overtake them; and these are only a part of his words:

Blessed are they in the Lord that die,
While to the wicked death is a misery.

The Dying Testimony, or Latter Will, of James Howie, who lived in Lochgoin, parish of Finwick, and died November 17, 1691.*

I AM a poor sinful man, compassed about with many sinful infirmities, which have prevailed over me; and strong corruptions in my wicked nature has kept me slack-handed, and overly formal in the exercises of duty; wanting that tender love and zeal for the honour and glory of God: and self-righteousness often prevailing over me, with many other infirmities; which things provoked the holy Lord to hide the glorious light of his sensible presence from me, for which I beg grace to mourn before him; and that I may get all mine iniquities pardoned, through the blood of him who satisfied divine justice, and is now at the right hand of the holy Father, making continual intercession for them that are his elect people.

Now, it is my advice to all who pretends and wishes to be lovers of the welfare of our Zion, that nothing be so much before your eyes as the glory of God, and the advancing of the buried work and interest of Christ Jesus. But, alas! it is to be feared, that self has been the mark that many aimed at, to

* This Dying Testimony was printed some time ago: but the edition being small, and consequently but in the hands of a few, it has been judged proper to print it now with the rest, according to the original MS. copy.

suffer, rather than to be "an Israelite indeed, in whom is no guile," John i. 47. The idol of self has been set up above God's glory, which has prevailed in many, which once set fair forward, but are now turned back, and have joined those that have not been friends to the interest of Christ, and the covenanted work of reformation, or else fallen secure or unconcerned in his cause. Therefore, O ye friends of Christ, let nothing be your affliction, or trouble you so much, as the buried work and cause of Christ in these covenanted lands, which was once glorious to the engaging of many thousands that are now in glory. And alas! when I think on the overthrowing and breaking down of that glorious work, the burning of the covenants, the setting up of that idol of prelacy and indulgence, and the shedding of so much innocent blood, which is not yet mourned for, nor taken away. What may we look for, but the wrath of God hanging over these lands? which, in all appearance, will fall down when we least expect it, (except speedy repentance prevent it,) when he will come and make inquisition for blood, and hear the cries of the souls under the altar, slain for the word of God, and for the testimony which they held, saying, with a loud voice, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. vi. 9, 10.

Many noblemen, gentlemen, and professors, that have not appeared for his persecuted interest, and have shewed no favour or friendship, but rather reproached those who suffered for it, and opened their mouths against them. Whereas they hid themselves in the day of the Lord's rebuking;—when the Lord shall come and plead with Scotland, for the breach of covenant, and innocent blood that have been shed, I shall not speak that which is ground for me to

speak; but let them remember that word, Matth. x 33. "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." And, chap. xvi. 25. "Whosoever shall save his life shall lose it," &c. And, lest any should think, when I am going to eternity, and must soon appear before my Judge, and get another sight of that which I formerly testified against and disowned; therefore I consider these as more grounds and reasons that I have to testify against it, and a more inducement to love and own these broken, burnt, and buried covenants, and glorious work of Christ: and to pray that he would come and darken man's glory, and come in his power, which is not yet seen, nor faithfully sought after. There is much fasting and praying for the prosperity and establishment of the kingdoms of great men; but there are few or none praying, fasting, and mourning for all the abominations that are done in the midst of the land: and that the crown is not set upon the head of King Christ. I therefore testify against keeping of fast-days for man's interest; and that no days are set apart to get the land purged from its iniquity, and from under the guilt of innocent blood; and also because the covenanted interest is not repaired and built up again.

Therefore I, as a dying man, do testify against all those that have been enemies to the covenanted cause of Christ, and against all those who have not shewed themselves friends thereto. I testify against all compliances with, and joining in confederacy with the enemies of Christ Jesus, by taking of bonds and oaths, to disown his persecuted cause; and all confederacies and compliances with those that have been open enemies to the very image of Christ.

And especially, I do testify against these three men, Messrs. Shields, Linning, and Boyd, because they have deserted and forsaken that worthy cause

which they once owned, and did bear public testimony for in the open fields; and have not only joined themselves with the open enemies of God, and the backslidden ministers, but has drawn with them as many as they could get, as if they had been doing God good service; and have sitten down in ease, with such as have rendered up the keys of Christ's house to corrupt men, and vindicated their commission from them, though stuffed with so many sinful instructions and injunctions, contrary to divers places of scripture, and contrary to the testimonies of all his faithful servants that have witnessed against all the horrid indignities done to the Son of God, and his kingly government in and over his own house.

I testify against those that have been carried away with these foresaid three men, and have left their former testimony, without considering better what they were doing, and the way they were going.

I testify against all indulgences, first and last, that have been so hurtful to the church of Christ, and have rent the bowels thereof; and have done more hurt than all the prelates and malignants in the land, by subjecting their ministry to the pleasure of men, which is not according to presbyterian principles, nor never was the practice of the Lord's faithful servants.

I likewise testify against the deadness, security, and unconcernedness with the low case of the glorious work and interest of Christ that is kept under this grave-stone. You that seemed once to be very forward and zealous for carrying on the cause of Christ, remember that sad word, "If any man draw back, my soul shall have no pleasure in him," Heb. x. 38.

I testify against those that were called Mountain-men, (a name given to the persecuted party, when chaced on the mountains,) for raising and making up

a regiment, called the Angus Regiment, to join in arms with the enemies of God, and such as have overthrown the government of his house, and have been traitors to his covenanted interest; and not only so, but have gone abroad, and have joined with men of a Popish religion. The like was never heard tell of men in all the reformed churches doing so, that professed to be of a presbyterian persuasion.

Next, I testify against the present ministers, who are presbyterians by profession, but are not so in practice. There is a mark of a true presbyterian in the 2d epistle to Timothy, chap. i. 6, 7, 8. "Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee, by the putting on of my hands: For God hath not given us the spirit of fear, but of power and of love, and of a sound mind. Be thou not therefore ashamed of the testimony of the Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel, according to the power of God." Let our indulged ministers, with their sinful toleration, compare their practice with this piece of scripture, and they will find themselves to be far short of a true presbyterian principle. For a presbyterian, that is one indeed, must be stedfast, sound, straight, and honest, and that both in judgment and practice, which the time-serving ministers have not been, but have served the pleasures and appetites of corrupt sinful men, in their owning them as civil magistrates, whereas they were but tyrants and usurpers over the presbyterian church and ministry. And they who were approvers of such magistrates, or yet subjects unto them, when many to be pleasers in receiving liberty when such magistrates pleases, and to be restrained when they command, and to preach no doctrines that shall displease them; surely that looks more like an erastian than a presbyterian.

I testify against the present powers and authority, in so far as they are not "just men, ruling in the fear of God," 2 Sam. xxiii. 3. and not down-right to rule for Christ, and to build up his ruined work, and for the propagation and advancement of the kingdom of our Lord, and of his Christ, which has been so long wasted, destroyed, and burnt up by the fire of his enemies. Let never the kingdoms of men prosper, and their dominions flourish, so long as they are not for the advancement and propagation of the kingdom of Christ, that is yet travailing, and not delivered, and which none of the powers of the earth have put to their hands to assist. How then can it be thought that these fast days kept for mens interest, that are doing nothing but seeking their own glory, and to be great upon the earth, are lawful? and the glory of God, and the advancement of his kingdom is not so much sought after; can such fasting days be accepted of the Lord? Isa. l. 13, 14, 15. "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity even the solemn meeting. Your new moons, and your appointed feasts, my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash ye, make ye clean; put away the evil of your doings from before mine eyes; cease to do evil." This may be applied to such fasts; and I may leave it to the consideration of all such as have shed the blood of the Lord's people innocently. Are they yet taken away from the earth, according to the law of the Lord? or yet put off from power and trust, and that both in church and state? If such be watchmen, who are called watchmen, or friends to the souls of men, that have not given faithful warning, nor testi-

fied against these things, I am mistaken. Can any expect that such fasting and praying will be accepted of God, when ministers disown not the authority of such magistrates as have been open enemies to Christ? Joshua, a godly man, lay on the ground, and cried unto the Lord, with his clothes rent, and dust upon his head; and that for the sin of one man; and the Lord said, "He would not be with them any more, except they destroyed the accursed thing from them." And the reason was, that the Lord would not be with them, "because they had broken his covenant, even that covenant that the Lord had made with them," Josh. vi. 6—16. So then, if the Lord owns such magistrates, or yet them that owns them, that has broken his covenant, and been enemies to his church, in making void the laws thereof; we find it not in God's word. But the accursed thing behoved to be taken away, and put out of the camp of Israel, before the Lord would hear Joshua, or help Israel. But O sad! that many should think and say, that our fast-days had turned away the Lord's anger and wrath for all the abominations that have been done in the land against the great God of heaven! and none is now punished in any degree, or laid aside, or deserves (says such) to be punished, by the laws of the land, for their breaking of the laws of God. But magistrates and ministers are so linked and confederate together, in one chain and band, that none of them will testify against one another's defections and abominations, were they never so great against the Lord; for magistrates are not chiding with ministers as Joash did with Jehoiada, 2 Chron. xxiv. 6. "Because the house of the Lord was not repaired." Nor is yet ministers chiding with magistrates; and the reason is, both has had a hand in breaking down the carved work, and glorious fabric of the house of God. O! for a fountain of tears, to weep and mourn, for thinking so little of all the wrongs and

injuries done against the great God of heaven and earth!

My advice therefore is, to all who seek and look to be saved by the Lord, to set more time apart for mourning, and to be humbled before him, for all the wrongs that he has gotten in these covenanted lands. And especially that ye strive to be in covenant with God yourselves, and have love and tender zeal for his glory, which is so undervalued. And beware of resting on the external part of religion and godliness, without the substantials and power thereof; for, when you will meet with death, it will try your religion and profession otherwise, than often (it may be) you have thought on; and it will make us get another sight of our sin and duty, than, it may be, we would have believed that it would have done. Therefore study sincerity, and heart reformation, in the sight of an holy and all seeing God, who searches all hearts; and rest not upon light and knowlege, and a profession even of the controverted truths of Christ Jesus; for all these will be cast at God's bar, without being in Christ, and a serious walking, and endeavouring to walk suitable thereunto. Proud and lofty religion, that flies in the wind, will never be countenanced of the Lord, and have his presence; for it is the humble, he has said, that he will dwell with.

I shall not reflect much upon these who are called sufferers for the persecuted cause of Christ. But, alas! that they should have so far countenanced them, that were no friends to the suffering church of Christ in Scotland, but stood on the other side in the time of Jacob's calamity,—and does join in keeping these fast days, that is, for the throne, that may be justly called a throne of iniquity, by law established, which is (and where so many under it is, that has their hands) reeking in the blood of the saints. O! who would ever have thought that the sufferers in

Scotland would have sitten down in ease with them that had rent the bowels of their mother church, and murdered their brethren, without compassion or pity on the young or old, satisfying their erroneous and tyrannical lusts! Oh! it would be, and ought to be, matter of grief, sorrow, and affliction of soul, that a covenanted presbyterian church should have fallen down to the Dagon of supremacy, and that has not had for such conduct the mourning of "Hadad-rimmon, and as one that is in bitterness for their first-born, and the land to be mourning every family apart," Zech. xii. 9. to the end. O! pray, friends of Christ, for much of that day, that you may get that mourning yourselves, "every family apart, and their wives apart, even all the families that remain," for all the wrongs our Lord and his Christ has gotten both from friends and enemies in these lands.

Now, in the last place, I own all the faithful testimonies that have been given for the precious truths of Christ, and the covenanted interest thereof, and all them that have suffered faithfully, in less or in more, either imprisonment, banishment, suffered on scaffolds, fields, seas, or by wanderings, plunderings, oppressions, mocking reproaches, stripes, or whatever any has come under for the cause that has been persecuted, or the interest of Christ. I am a poor unworthy man, to testify against all these abominations, defections, and backslidings that have been in the land. But, oh! for a heart to mourn for mine own sins, and for the sins of others, as they have dishonoured and provoked God to depart, and to go far away from poor covenanted Scotland, (and even from these who professed to be a suffering people for his covenanted work of reformation,) wherein his presence was once seen. But oh and alas! it is not now seen or felt in private or public, as the souls of his people have met with formerly. O! the dispensation of deadness and security upon these lands,

may preach unto us a provoked and departed God. There is ground to fear that he is on his way to punish the inhabitants of the earth for their iniquities. I shall but mind you (his professing people) of that word, Amos iii. 2. " You only have I known of all the families of the earth; therefore will I punish you for all your iniquities." I shall say no more, but O! friends walk so, and live so, as you may have the glorious supporting presence of God; " For Satan will seek to winnow you, to have you, that he may sift you as wheat." Luke xxii. 31. Therefore be often at a throne of grace, that Christ may pray for you, that your faith fail not; for you may be sure, that the devil will shoot more arrows at you than many besides; for he knows that the Lord gets more dishonour from the fall of one noted professor, than many hundreds of others. Therefore, " take unto you the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand; stand therefore," &c. Eph. vi. 13, 14. And let not the reproaches of the world stumble or offend you; for ye may lay your account with them. And it may be you may meet with the most sharp treatment from these who joined sweet counsel, and went unto the ordinances and house of God with you. And though you should be called Schismatics, Renters, and Dividers, and men of other strange opinions: yet of all these be not ashamed, or cause you to desert the good old way, wherein much of the Lord's presence has been found.

And now unto him who is able to keep you from falling, and to present you blameless at his coming, be glory for ever and ever. Amen.

Sic subscribitur,

JAMES HOWIE.

Mr. R. SMITH gives the following Character of the said JAMES HOWIE.

HIS fervent zeal according to knowledge, and true loyalty to his princely Lord and Master; cheerfully endured a great weight of affliction, and that not only from open enemies, as huntings, plunderings, oppressions, and robberies; but also from false brethren, pretended friends, back-slidden ministers, and professors. And of late from those that had been companions with him in tribulation, reproaches, envy, and contempt. Yet in all these never daunted, nor scared in owning his master's cause, in a plain and particular peremptoriness, under the firey trials of the two former tyrants. Neither demurred, enchanted, nor outwearied by the late Christ betraying, cause forsaking, covenants, faithful testimonies, and precious blood betraying, and burying times. But the lively (though sad) aspect of the joint confederacies of all ranks, in betraying the Lord's anointed with a kiss; drew this living testimony from his bleeding heart, and dying tongue. Who, after he had served his own generation, by the will of God, died in a good old age, in much assurance of his interest, and commendation of the good way of God, he had suffered and contended so much for. In the end he thus died with a great gale of his master's presence, and influences of his love, in his little cottage at Lochgoin, which had been often pillaged by enemies, for his faithful adherence to the cause of God.

The Dying Testimony of that old tender Christian, and faithful Contender for Christ's truth, Widow CLEGHORN, *alias* ISOBEL WRIGHT, who lived and died in Edinburgh; which she delivered with many tears and groans on her death-bed, to her Christian Friends. She died Nov. 2, 1697.

DEAR FRIENDS,

IT is little I can either do or say to purpose. Yet I shall give you a hint of what the Lord hath done for me, or to me, since my youth. Above sixty years since, when my heart was tender, green, and easy to be wrought upon; little knew I what he was about to do with me, when a warm bed would not do my turn: when he pursued me, when I had no will of him; and as a certain friend wrote, *a very daft lass*, and ill to win. But Christ knew very well what to do, and what way to take with me; who, though I ran away from him, yet he followed me with loving kindness, and tender mercies, for three years and two months. And when overcome, I knew nothing but loving kindness and tender mercies in my out-going, and in my in-coming, and in whatsoever my hands were about. And though I was a poor thing without education, yet that word came in my mind like a flood. Deut, xxiv. 5. "When a man hath taken a new wife, he shall not go forth to war, neither shall he be charged with any business; but he shall be free at home one year." But sad and sore wars have I been put to since. For some time indeed there was a cessation: but every cessation of arms is not a complete victory. And now my dear friends, although my house be not so with God as were desirable, yet he has given me good ground to trust in him, and to wait

on him, in the way of his coming. For it is many days since my soul was recommended to his charge and keeping; and I desire to believe that he will accomplish what concerneth me. He has caused me to covenant with him many a year and day since, and to give up my name to him by personal covenanting; but I was but a falsifier, I never kept a word I said, but has lied unto him. But O! good news, he keeps the right end of the string in his own hand; so that though I have been the failer, he has been the blessed mends-maker. I have desired as I could to betake myself to his covenant, according to that word, Ezek. xvi. 60, 61. "Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters, but not by thy covenant." 2 Sam. xxiii. 5. Where I do not doubt, but the holy man had a well grounded hope; though many things were not so with him as he would have had them; yet he betakes himself to God's covenant, saying, "thou hast made with me an everlasting covenant." Righteousness of my own I have none; but I desire to be cloathed upon with the righteousness of Christ, even his imputed righteousness. And now, dear friends, there is two things that are mainly my desire: that he would return Zion's captivity, and shew himself to be King in Zion, and Lord of his own house. And that he would be pleased to make himself great in the hearts or spirits of his people. And that he would return to my harlot mother, his church of Britain and Ireland; particularly to his church in Scotland, where I have been dandled upon her knees for many years and days, though I have walked unsuitable, and unanswerably thereunto. And the next thing is, that he would carry me honestly through

my voyage; that he would make me to live for his glory in time, and to eternity; and make my heart and tongue sing to the commendation of free grace, for what he has done for me many a year and day since, and is now doing for me. And that he may be pleased to keep me from saying, or doing any thing that may tend to his public dishonour, and from being a stain to his precious truths and cause, which I have owned so long.

It may be expected that I will speak somewhat for the vindication of controverted truth; I being in my person reviled, as a neglect of the gospel; which I deny. And it were ill my common: for through grace I have gotten my heart laid out in full breadth and length, to be wrought upon by the master of ordinances, in the ordinances. And particularly in the Lady Easter's kirk, long ago, by the ministry of Mr. John Stirling; and in the Grey-friars kirk, by the ministry of famous Mr. Robert Trail; and at several other places, and seasons, at the sacramental ordinances in the country; but especially in the Lady Easter's kirk. So that the ministers of Scotland, before these sad times of their apostacy, has proven many a time comforting, and confirming to me, many a year and day. But the Lord himself, and not another, first began, and must also finish, and put on the cape stone, to his glory, my profit, and edification to the church.

As for the present ministers of Scotland, I do not doubt but many of them are godly, and I loved the hue of godliness in whomsoever I saw it first or last. But their way of a long time, I might not follow, being contrary to what they taught me, in the day when the Lord was with them, and they for God. The Lord, he knows, it hath gone to bed with me, and risen with me, the want of the public ordinances,

the soul comforting and confirming ordinances. But I saw no way how to obtain them, without giving my consent to the burying of the Lord's interest, and that I durst not adventure on. Ah! Is it not sad and lamentable, that at every change of government, and revolution, the ministers of Scotland should wheel about, I say with every emergent of Providence; to the great prejudice of precious truth, and to the stumbling and offending of tender consciences, which they never stood upon, be offended who would! O! That I could speak this with a melting heart, and watering eyes; it being no pleasure, but rather matter of sadness to me, that ever I had it to say. And as I said of late to Mr. John Law, (this was one of the ministers of the city of Edinburgh, after the Revolution, and of that quarter where she lived,) that the causes of their fasts and humiliations, brake and grieved me; and that I thought they should begin at the black public resolutions of this kirk, in bringing in the Lord's enemies to public trust, and home their king Charles. They ought, as I did with him, begin at the Act Recessory, when 500 ministers went off at once, by a letter from Charlie, sent down from him for that purpose; who accordingly demited their charges, when none compelled them, whereby they made it their free choice. And many of them soon after that, went and took their collation from the prelates, and the rest went and heard the abjured prelates, and their underlings; and the generality of the nation followed them: for the most part usually follows their ministers, whatever way they go. And I (though a poor ignorant thing) thought, that the principles of the church of Scotland, had been settled upon a surer foundation. And that every one in their places and stations, were bound to the extirpation of Popery, Prelacy, Erastianism, and whatsoever

is found contrary to sound doctrine, and the power of godliness. And yet, notwithstanding, my head was often like to go out of order; yea, and that often when others were sleeping, at the dead hour of midnight. And when I sat down to read that blessed passage of scripture in the 10th of John, I have laid it by, and wept over it; when I came to that part of it, viz. "when the hireling sees the wolf come, he flees." Ay, it has put me often to my wits end. Yea, what would have come of me, if the Lord had not guided me in these times? Now, I asked the foresaid Mr. Law, whether this was not to be made a cause of humiliation, or not? The next thing was their receiving the Black Toleration. Their accepting of it with restrictions and limitations, even such, as if the mass had been set up in the corner of their meeting-house, they might say nothing against it. Witness Mr. Thomas Wilkie, minister in the Cannongate, &c. Further, I told him, that I thought there was none of the ministers in Scotland, so short sighted, but they knew the tyrant's design; and their sinful silence and compliance therewith, bare hand with him in attaining and accomplishing his design. And was not this another necessary thing to be made a cause of your public humiliation? The third thing that I spoke to him of, was, when one of their late pretended general assemblies was sitting, and their king sent down and dissolved the same: whereat, some of your number offering somewhat like a protestation against it, somewhat pleased me. But, alas! some few weeks or months did not pass, until ye sent up a letter to your king, to resent that ye had protested. Which declared on the matter, that ye said, *false tongue thou lies;* and thus confirmed the poor man in his blasphemous supremacy. Then after this, the foresaid Mr. Law asked, if he should pray? But I could not

admit of that, telling him, that two could not walk together except they be agreed.*

Now, dear friends, I have many things to mention, and mourn for, if I knew how, and where to begin. But especially that sad incoming of many of the ministers to Edinburgh, after the forementioned Act Recessiorie, before Pentland. And in the very time when great Mr. Guthrie, the Marquis of Argyle, and others, suffered; and our famous worthies were banished, viz. famous Mr. John Livingston, in Ancrum; Mr. Robert Trail, in Edinburgh; Mr. John Nevay, in Newmilns; Mr. John Brown, in Wamphrey; Mr. Robert M'Ward, in Glasgow; &c. But that was not the thing that brake my heart; this being to the glory of God, the credit of truth, and the nation's credit. But it was the Presbyterian ministers, their shameful and sinful fleeing from their kirks, and so leaving the wolf (as the common saying is,) the wedder to keep. Their running for their sinful shelter to Edinburgh; who were called immediately by the citizens into their families; though there were enough of their stamp there before they came: upon the information they had got of them, that they would please their humours, by their giving sufficient proof before hand of their sinful pru-

* This will not take well with the converts of this day, who is for being so clear in their covenant relation with the Lord, that they are not caring what come of testimony bearing or witnessing for his cause, and contraverted truth, though they will witness by keeping up separate church communion when in health; but when in holy Providence, in trouble, or death-bed, will join with all parties, and even call or send for office-bearers of them who is sworn enemies to their profession. O pityful professed children of God; surely you have forgot these portions of holy writ; "If thou drawest back, my soul hath no pleasure in thee," &c. "He that putteth his hand to the plough, and looketh back, is not fit for the kingdom of heaven," &c. "You have not resisted into blood-striving against sin," &c "Be thou faithful unto thy death, and I will give thee a crown of life." And many other places to the same purpose. O mournful, presumptuous, deluded people.

dence, and their ambiguous dealing. Now as soon as they got fitting there, they held some sort of exercise to the lady or mistress of the house; and some times some near kinswoman of the lady's, was admitted. After they were sure they had got the landlord, and all the men-servants, to the curate's worship; then on the afternoon, the minister and all the family went to the curate's sermon together. Now, I was a poor blind and short sighted thing; thinking all was lost that was in peril: when behold a blessed door brake up in Galloway, wherewith my spirit was revived, and I got up my back again. Which was this, Mr. John Welch, Mr. Samuel Arnot, and Mr. John Blackadder, with some others, took their life in their hand, and preached the gospel openly, and the hazard of compliance with the then courses of the times; till wicked Major Turner marched in on them, at whose faithfulness, the foresaid ministers residing in Edinburgh, went mad, and said no less, to my certain information, then that these men (viz. the forementioned faithful ministers) would not let the land be in peace, when it might be in peace. To which I replied: Dear Sirs, what are ye saying? Should not the people of God be at peace among themselves, without having peace with the stated enemies of God? and so I left them with a sore heart. But when these in and about Edinburgh, who were studying to keep clean garments, were puzzled what to do next. We went and got Mr. John Adamson, and Mr. Alexander Smith, who lay in the thief's hole in Edinburgh, for many days with chains on him, and with small sympathy from most of his brethren, for not calling Bishop Sharp my lord! Being questioned what he would call him, he answered, he was once a member of the presbyterian church of Scotland; but now he had betrayed it into the hands of her enemies. But to return to our purpose: when some were endeavouring to keep

up meetings, according to their former freedom and purity, some cried out, see what Isobel Wright is doing; they will never rest till they make separation. Which indeed put me to my peremptors, and to our duty to inquire of the Lord, from whom we were separating. From the ministers of Scotland, that I confess. But that we never did, till they left us, with the covenanted principles of the church of Scotland, which they had formerly taught us. And our consciences bears us witness, it was not a free choice, nor willingly, but by constraint; because I durst not give my consent to the burying of the Lord's work and interest in Scotland. Now, as I have said, the Lord by blessing the labours of these foresaid ministers, viz. Messrs. John Welch, Samuel Arnot, John Blackadder, and famous Robert Ferguson, &c. Many were reclaimed out of the snare of compliance with the curates, whom others who had left their kirks, had led in and insnared them. But then after that came in that woful indulgence; which if the first rent was ill, the next was far worse. Drawing the people away again, who seemed in a great measure to be going forward. Against which, as a dying woman, desires to shew my dislike, even against the indulgence, first and last. For besides the sinfulness of it, it proved the greatest divider of the godly of any thing that ever was in our day. I desire also to shew my dislike, against that woful indemnity after Bothwell. For, after the ministers being witnesses to the death of Mr. John Kid, and Mr. John King; immediately they went down to the Cannongate, and sat down in their pretended general assembly, and consulted about the indemnity, and accepted of it, with all its woful limitations and restrictions. After that they went here and there to meeting-houses in burghs, landwart places, or country sides; keeping close by their restrictions, so that if any poor people had come

never, so far, and through the throng of the house, could not have access within doors. Yet they would not suffer door or window to be opened, whereby they might see and hear. And by this they plainly manifested that they were not their own masters, nor Christ's free men. Yea, whenever they were commanded by the higher powers (their masters,) to leave their places, they accordingly left them; which gave just ground to conclude, that they were indeed the servants of men. And likewise I bear my testimony against that act at Edinburgh, for guarding the scaffold, when the bloody Burrios took the lives of famous Mr. James Guthrie, the Marquis of Argyle, and Lord Wariston. Yea, I neither knew professor or other who were absent that day; but either himself or his hireling was present. Although the prelates wrath and fury was not come that length that afterwards it came to. I say the town of Edinburgh never failed on their side, till the enemy wrung it out of their hands, and put it into the hands of Major Johnston, and Captain Graham: and even then, they went on jointly together. But further, I do shew my dislike against professors keeping days upon the account of the births or deaths of such who have been a pest to the nation: or their deliberately countenancing these days, which are observed and solemnized to this day. But here I cannot omit a very sad passage that is now come to my mind. To let you see, that the unstayedness, and unfaithfulness of the ministers of Scotland, is of an older date than the day or yesterday. In the time of the English usurpers, there being then in the land the Public Resolutioners; they sat down in one of their assemblies in the New Kirk of Edinburgh. In the mean time when the more faithful, the Protestators, or Remonstrators, (as they were called) were holding their faithful assembly in the West kirk. Cromwell being then in the land, and understanding that the

Public Resolutioners would not desist from praying for their King Charles in public; commands a party to go and raise them altogether from their assembly, and took them out to the Barrow-muir, when, for fear of the loss of their stipends, or such like, they were all overcome immediately, and came in to the town again, after they had said their lesson to the usurper, and became his bairns. They no more prayed in public for their king Charles, during Cromwell's abode in the land. But immediately after that they fell to, and persecuted their more faithful brethren, the protesting party; who, though they came not the length of shedding their blood, and banishing of them, yet they deposed, and silenced many an eminent person of them, merely for their faithfulness; and who were helped, many of them, to continue so to the end. Though, alas! some of themselves were miserably insnared with that woful indulgence, and never went a right step again; and what escaped the indulgence, were snatched up by that woful toleration. But O! that I could speak of these things with a right sense of, and grief for them: and as not to extenuate my own sin in the mean time. For alas! I have my accession in provoking the Lord, to blast a once pleasant ministry, by my sad misimproving of gospel mercies, when I had them. And now I am smarting for it, in this day of my old age and distress, that I have not a faithful minister to visit me, as once in a day I had. And that there is none to search out the sores of his people, and faithfully apply the remedy. But oh! if thus I were improving it, to be more dependant on the sole physician; and to lippen more to, and lean more on him who is mighty to save; a ready help in time of need: and that I have found many a day and year since, and have no ground to mistrust him. Any that desires to wait on him in his own way, whom, according as he gives me strength, I desire to follow.

And now dear friends, I desire to give my adherence to all the worthy contendings of the church of Scotland, who contend faithfully for Christ's privileges and prerogatives. Though for the time he is dethroned, the crown taken off his head, and is put on the head of a finite creature like themselves. He is robbed of his privileges and prerogatives, and that with the consent of both ministers, and people. O! may it not be for matter of lamentation, that there is none of the tribe of Levi this day to contend faithfully for him. They are either dead, fallen asleep, or worse. It was my desire these thirty-six years, to own these persons, who had their faces nearest the trial in keeping up the testimony. The standard was nobly displayed indeed, till the death of Mr. James Renwick; and after that in some measure it was lifted up: but shortly the standard-bearers fled, and went in under another standard. And now the standard is taken down. So that, alas! it may be said, "By whom shall Jacob arise, for he is small?" But this I am persuaded of, and desires to die in the faith of, that there will yet be ministers in Scotland, who will be preferred to lift the standard. But I am out of sight, that this generation will be honoured to raise up his fallen tabernacle, and buried work. For their double dealings, and treachery in the Lord's matters. Nevertheless, he will return in mercy, and build up the walls of Zion, or our Jerusalem; and will bring instruments with him, who will prefer his interest, before man's. I dare not be peremptory; but I am apprehensive, and that not without some solid ground, that Scotland will be purged of Scotland ere that be. I desire to bear my good will to any poor afflicted people in the land, that is desiring, through grace, to keep up that testimony as it has been handed down through former generations, unto this very day and time; though never more likely to

be buried, than in our unhappy day. And now friends, I have nothing more to lament, if I could do it in sincerity, than that the poor young generation gets not leave to heartell what the Lord hath done to, and for his church in these lands, both old, and of late. When I consider these blessed scriptures, Psal. lxxviii. 4, 5, 6. with many other pregnant passages of scripture; and what pains the godly of old were at to get the precious truths in their day transmitted to the after generations. How may it be for matter of lamentation, that the present generation is not once informed, of the great days of the right hand of the Lord, that has been in these lands. And what shall become of the after generations? Alas! for what will they be obliged to us in this generation? But I bear my testimony to all the truths of God that I have owned these forty-four years; since he gave me to know the way of truth, from that of error. And this, as a dying person, I assert is the only way that is now so much despised, set at nought, and spoken against by all ranks of persons this day. Yet let none rest on this, that they are right in the way; without their heart be right with God, in some measure in the way.

Likewise I bear my testimony against those who are commonly called the Cotemuir-folk. For their state I shall not meddle with it; though it be their practice to meddle with the state of all not on their side. But I like not that; but this I shall say, I never saw any in my time, that professed godliness, have such a practice as they; or of such exasperate spirits, and so full of revenge in all their writings and scribblings. I never saw any thing that was Christ-exalting, or self-abasing; or that was for the credit of truth, or godliness, but that was for the credit of themselves. And they stand not to say, and constantly to maintain, that the testimony of Jesus is in their hands, and in the hands of no other

but them, and such as adhere to them. But no more of this: only, it would be my desire, that any of them that belongs to God, that he would recover them from among them in mercy, and give them repentance; and that is the worst wish I wish to them, or to any of the children of men, that have gone off by either right or left hand errors. And now, my dear friends, I do neither rue, nor am convinced, of the evil of not hearing the present ministers. Yea, instead of having challenges, I have not been without many confirmations, to confirm me in my standing at a distance from them. As that in Psal. ci. 3. "I hate the work of them that turn aside; it shall not cleave to me." Prov. xxiv. 21. "Meddle not with them that are given to change." With many other passages I shall not now mention. For I never thought it a duty, or a matter of conscience, to follow ministers that wheeled about at every revolution. I had peace and pleasure in adhering to, and following after any of the faithful gospel godly ministers. My soul closed with, and cleaved to such while down right for God. And although the present ministers of Scotland had done no other prate or prank now, but that of their last mock fast, it might have made the hearts of all the tender and godly throughout Scotland, to have stood against them. As to their last mock fast, save one, Mr. Moncrief, in the College kirk of Edinburgh, being clerk to the committee of their general assembly, drew up the causes thereof, as before had been published at the market-cross. Wherein he, and Mr. Alexander Blair, preferred a man's base interest to God's. O fy! that ever any of Scotland's covenanted children should have had a hand in such a paper. Let be, them that calls themselves the ministers thereof. And as to the last fast, it was of the same nature; never a particular sin mentioned in it, but

man's interest inserted, and the Lord's, examined, or taken out. In that time I would fain have made myself believe, that some of these ministers would rather have burnt such stuff than have read them in their pulpits. But I was but a fool. But now, the Lord knows, that it is not my intention to aggravate their guilt, and extenuate my own. For as I have said, and I say it again with sorrow of heart, that I have had a great hand in all the woe and wreck that hath come upon the church, and work of God, in these lands. But alas! the ministers brake the dyke, that I, and many thousands might follow; and woes me that I have it to say, that many thousands have followed. But I desire to live and die in the faith of it, that there will be a faithful and godly gospel ministry in Scotland, who will be down-right for God, (as I have already said,) and that will prefer God's matters before man's. Oh! what evil hath the Lord's interest done this generation, that have so sinfully and shamefully fled from it? It hath often gotten skaith by us; but we never got any by it. O! that he would preserve any who have espoused Zion's quarrel and interest; and keep them from meddling with, countenancing, or going alongst with any of the courses now on foot, or any of these mock fasts, where men's interest is taken in, and the Lord's cause and interest forsaken and laid by.

I bear my soul's assent and goodwill to the holy scriptures of truth, contained in the Old and New Testament, that hath been made a light to mine eyes, and a lamp to my feet many a year and day. Although many a time it hath been a sealed book, and a dark letter unto me; and that by my own evil, carnal, unconcerned, and misbelieving way of reading it. But when the Lord was pleased to break in upon my heart, and smile upon the word I read, then my heart was made to go on like the chariots of Aminadab. Though in all this, I walked un-

suitably, and not according to the mercies which I received.

In the next place, I bear my testimony to the Confession of Faith; to the Larger and Shorter Catechism; to the National Covenant, and solemn League and Covenant; with the acknowlegement of sins, and engagement to duties. Which covenants, I myself with uplifted hands to God Almighty, engaged myself in, in the days of my youth; for which I never had cause to rue, even to this very day of my old age. Which covenants are perpetually binding, not only upon me, but upon every individual person belonging to these three covenanted lands, and their perpetual obligation ought, and should be holden forth by all ministers, that would be found faithful to God, and their own souls. But, alas! they are condemned, broken, and burnt by open enemies. And, alas! buried by those of whom better things would have been expected; and that both by ministers, and the bulk of professors: and woes me that it should be so.

Next, I bear my affections to the works and writings of the faithful contenders, and valiant sufferers, who thought not their lives dear unto them, in resisting unto blood-striving against sin; and went honourably off the stage, and who now through faith and patience, inherits the promise. I likewise declare to all the world, that if these covenants were again to be renewed by the ministers of this generation; and though I were in health, and at liberty, I could not be one of that number, to join with them in doing of it. Considering the case they are all now settled in, and so deeply involved in defection, and back-sliding from the Lord, and his way; even from the covenanted principles and practice of this church. Who owned, pleaded for, and valiantly contended for Zion's King's privileges, and crown

rights, against both king and council, and all opposers; and boldly testified, that it did not belong to the civil powers to order and determine, regulate or manage at the first hand, in matters ecclesiastic. These maintained, convocated, and dissolved their assemblies, and other church judicatories, by virtue of that power given them of Christ. And kept them (and that often) without the consent, yea, against the consent either of king or state. But, alas! now what a change! And how far degenerate are the ministers of our generation, when they have given up their assembling, sitting, proroguing, and dissolving of their assemblies to the power and pleasure of a mortal man, without one faithful witness or testimony among them all! O sad! I fear there shall be few or none of these men, that shall ever be honoured of the Lord, to be instrumental in raising his buried work, and the covenants again in these lands.

I also give my detestation and dislike against the profaning of the Lord's table, that is so much polluted in these lands: by admitting not only the ignorant, and without an examination of their knowledge, to discern aright the Lord's body; and of taking pains to instruct them, and catechise them, before they be made partakers of such a holy ordinance. But also, making no difference betwixt the precious and vile; the holy and unholy: but promiscuously admiting of all, good and bad. All being fish that comes in their net. Testers, Banders, Bloodshedders, Consenters to blood, Sitters upon the Assizes of the Lord's people, open and avowed persecutors; and such as approach that holy ordinance, in such a light, vain and foolish garb, like gowk-horns, tope-knots, and I know not what to call them. More like a stage-play, than a work of such a weight and moment. And I verily believe, that such garbs and fashions are not becoming those that

profess christianity; much less such a weighty and concerning business. I have seen the day, in our purest and best times, that they would not have got leave to have set such high monstrous heads within the church.*

Now my advice and counsel (insignificant as it is) that I would give to you, the poor despised scattered societies up and down Scotland. Who are as sheep without a shepherd, and labouring under many discouragements this day, both from within and without: keep close to that great and honourable testimony, that has been so faithfully handed down to us, by these great, honourable, and glorious contenders, that have been in our day and time; since the death of great Mr. James Guthrie, till the death of never to be forgotten Mr. James Renwick. And now in the hands of a poor feckless handful of the ignorant things of this world; when all the great, honourable, and mighty rich, and worldly wise men, with all the clergymen, think not these things worth the contending for. Yet I say, that wisdom will be justified of all her children. Stick ye by the truths of God; for they are more worth the contending for than all their crowns, honours, riches, wisdom, and learning. Yea, they are not once worth to be laid in the ballance with them. I say, this testimony will weigh them all down at the last; do their best, do

* This will be thought very trifling for testimony bearing; but see the Prophet Zeph. i. 8. see the Prophet Isa. iii. from verse 16, to the end; and the apostle 1 Peter iii. 3, 4, 5. sets forth pathetically the vanity of the mind by the vanity of the outward attire; and the gravity of the mind by the gravity of the attire: which I think might strike every one who pretends to make the word of God their rule, and not the world. But what the reverse of this in our day; if one would say that there is vain or strange apparel amongst church members, and complain to church rulers, he would be called a ridiculous or a whimsical madman. But O mind, by giving of such censures, you give them to these Prophets and Apostles.

their worst. For he is faithful that hath promised to come, and will come, and will not tarry. I say, wait on him then, in the way of truth, and following your duty. And think not that ye will follow him, unless ye be renewed in the spirits of your minds; and have your practice as becomes your profession, with a conversation becoming the gospel, with sincerity in the inward parts. Lay aside self ends, and let God's glory be your first and last end. And do not think a separation in your judgment will carry you through this dark day; it will not do it. Yea, I say a stock of grace will not do it: and I fear many of us wants that. Nothing will do it, but a reconciled God in Jesus Christ, with daily influences and fresh supplies of his Spirit. Therefore, ly near the fountain, and well-head, the God of all grace; drawing life, sap, and virtue from him by faith. Labour to make conscience of keeping up your meetings, Sabbath-days and Week-days, with your correspondent and general meetings. Be denied to yourselves, and your own things: labouring in his strength to keep at a distance from all those who have made defection from the truths of God; and keep no company with such, except in cases of necessity.

Now my friends, this is but a mangled paper, at the best; not for want of matter, but for want of help and inability. I say no more at present:—but pray him as I dow, or can, to keep you in the love of God, and in the love of his precious truths, and in a gospel practice; that the way of the Lord be not evil spoken of by any of your conversations. Now to him who is able to strengthen and establish you in the faith, as you have been taught. And that in contending earnestly and fervently for the obtaining, promoving, and promoting of these precious truths once delivered to you. And is also able to help you, to transmit it to the posterity, and

young generation faithfully, that the remembrance of it may not be buried in oblivion. To him I say as I dow, I desire to commit you all, and leave you all. So I rest your old dying, and feckless friend, Widow Cleghorn, or,

ISOBEL WRIGHT.

She faithfully owned in her station,
The covenanted work of reformation;
And for her master's cause she did contend,
Until her days came to a final end.
But now she has got a complete victory,
And from all her enemies is safe and free.

The Swan Song: or, The Dying Testimony of that old, flourishing, and great Christian, Princely Wrestler with his Master; and valiant Contender for Christ's Truths and Rights, and Royal Prerogatives, James Masson.

O What am I? Whose father was an Amorite, and my mother a Hittite, (for I was as ill-natured, proud, and haughty, as any about me,) that ever the Lord should have cast his love upon me, in choosing me out so soon to be for him, and casting my lot among the godly! But O! then I grew proud, and conceity of myself and my profession. But the Lord sweetly humbled me for that, by laying his hand upon me. Then after, it pleased the Lord to tryst me with Mungo Mossman, and Mr. James Hamilton, minister of the gospel in Dumfries; and with others of the godly, who were made very useful to my soul. About which time, having three times certainly covenanted with my God, to my soul's

sweet experience; then it pleased the Lord to send some more light, by bringing the godly of the land to enter into the national covenant, which I took in the kirk of Traquier, about the year of God 1645. Four only of us, with the minister of the parish, took it there. When I heard it first mentioned, I thought my heart flightered within me for joy. Then thereafter several times, and in several places I took it; as at Dumfries, Penpont, Kirkmaho, and Iron-Gray, &c. which I never rued to this day, and hopes never to do. O! What shall I speak to the commendation of these covenants; if they were then glorious and bright, I believe that they shall be nine times as bright! And O! the sweet times of covenanting I had likewise at communions, in these days, when the church was in her purity, and when the Lord shined upon her. And in other places at the preaching of his word, which I cannot now tell over, being past my memory. But the back-looking to them now and then, does not a little refresh my soul. As at Lochen-kitt, and the Shalloch-barn; where besides the sweet manifestations of himself to my soul, and the souls of many others then present, he was seen to be a wall of fire round about us, defending us from our enemies. But now, O how lamentable is it, to see these covenants, and that glorious work of reformation (which was once so glorious in this land) so trampled upon, and broken down. Yea, burnt and buried; not only by former enemies, but of late by those who were once like friends of the house; ministers and professors, who had suffered many things for him and his cause. Hos. vii. 10. 13. 15. "And the pride of Israel testifieth to his face; and they do not return to the Lord for all this. Woe unto them, for they have fled from me; destruction unto them, because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me. Though I have bound and

strengthened their arms, yet do they imagine mischief against me."

And now, I as a dying man, adheres to the scriptures of the Old and New Testaments, which has often been made sweet to my soul. I adhere to the covenants, national and solemn league, which I have so often sworn, with uplifted hands, to my God: and blesses his holy name that he has kept me stedfast in them hitherto. I adhere to the Confession of Faith, to the Larger and shorter Catechisms, Directory for worship, Acts of faithful General Assemblies, and to all the Testimonies of the faithful, of old or of late; who suffered on scaffolds, fields, or seas, for the testimony of Jesus Christ, (they always adhering to that glorious work of reformation.) As also I adhere to the late declaration at Sanquhar, 1692; and blesses the Lord that he raised up any to do it. Begging my sweet Lord, that he would yet raise up more and more to contend for him, and his noble cause. And hopes he will do it, seeing he never left himself without a witnessing remnant hitherto. And though it attained not to the lustre and glory of the first worthies; "yet it is honourable among the thirty. And who have despised the day of small things?" The cause is his, and as it is his, is as honourable as ever. He will not let it fall to the ground. I die in the faith of it, that this is his cause and way that is evil spoken of every where, and the owners of it so much disdained by all; shall yet be raised out of the grave of ignominy and contempt, and be as glorious, and as much sought after, as it is now laughed at and despised. 1 Cor. i. 27, 28. "But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought

things that are." &c. Oh! Woe upon woe, and plague upon plague, is coming upon this generation, until they be consumed. For all that has gone before them, has never gone the length of them, in such God-mocking sins: and particularly in the breach of covenant. Oh! my heart has been made to tremble many a time, at the judgments I have seen coming on them.

Next, I as a dying man, leaves my testimony against all the encroachments, and injuries, that has been done unto, and made upon, my Royal Master's prerogatives, and rights of his house. I testify therefore, against all the sinful backslidings, such as were in the time of prelacy, and the indulgences first and last. And the tolleration, supplies, cesses, localities, and all such as have been for the overthrow of the work of God in these lands. Jer. l. 40. "As God overthrew Sodom and Gommorah, and the neighbouring cities thereof, saith the Lord; so shall no man abide there, neither shall any son of man abide therein."

I testify against all the sinful courses that has been taken, since the coming over of the Prince of Orange, by all ranks; and more especially by the mountain ministers and professors, for establishing and settling him upon the Lord's throne in Britain and Ireland, while not for him. Isa. lxv. 11. "But ye are they that forsake the Lord, that forget my holy mountain; that prepare a table for that troop, and that furnish a drink-offering unto that number." Such like, I testify against all these time serving ministers. Jer. v. 2. 23. 28, 29. "And though they say the Lord liveth, surely they swear falsely. But this people hath a revolting and a rebellious heart; they are revolted and gone. They are waxen fat, they shine; yea, they overpass the deeds of the wicked: they judge not the cause of the fatherless, yet they prosper; and the right of the needy do they not judge, Shall

I not visit for these things? saith the Lord; shall not my soul be avenged on such a nation as this."

And likewise, I testify againt these ungodly men that calls themselves magistrates, for their taking upon them to rule in his house. Hos. iv. 1, 2. "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the land, because there is no truth, nor mercy, nor knowlege of God in the land. By swearing, and lying, and killing and stealing, and committing adultery, they break out, and blood toucheth blood." Ver. 3. "Therefore shall the land mourn." Ah, they never bare a head (among all that are called princes in the earth) that were able to rule and govern in Christ's house. Fye upon them! Fye upon them!

Next, I testify against paying them hearth-money, pole-money, or any other of their black stents, for maintaining of them, and their cursed associations at home and abroad. Hag. ii. 3. 6, 7. "Who is left among you that saw this house in her first glory? And how do ye see it now? Is it not in your eyes, in comparison of it, as nothing? For thus saith the Lord of Hosts, yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts." Now here follows his advice to the societies. And now being to leave you, the poor, but sweet societies of the Lord's people; I exhort and advise you to keep faithful, and stedfast in the Lord's cause and testimony. Isa. lxvi. 5. "Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." O! Keep close together, and set your faces against wind and storm,

and keep up your meetings, and good order in them. And being single, and rightly exercised in them, is glorifying to God, and will be beneficial to yourselves. And beware of keeping any in your meetings, that are not streight both in judgment and practice. Purge, purge your societies, for there is yet poison in the pot. Let your young men and young women be more sober, grave, and watchful in their carriage and cloathing: and strive against temptations; for the work of God hath gotten many a sore cast from such, (and I fear some of you shall yet do it skaith,) which gives great ground to the enemies to reproach his cause. 1 Cor. v. 6, 7. "Your glorifying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us." The Lord be with you all, and give you grace to stand stedfast, and not to turn aside. And now my dear wife, what shall I leave unto thee, for all thy pains, trouble, and griefs thou hast had from me; I leave thee my blessing over and over again, and shall beg God's blessing to thee so long as I shall live. Begging God's forgiveness, and next thee, and all God's people for what I have done against him, thee, or them; or any other whom I have either sinfully or unjustly wronged, or offended. And I hope the godly will see to thee, for my sake after I am gone. The Lord be a Father and a husband unto thee; who is better than seven husbands. And now come Lord Jesus, into thy hands, Father, Son, and Holy Ghost, I commend my spirit.

Sic subscribitur,

JAMES MASSON.

The Dying Testimony of RACHEL BLACK, who lived in Dumfries, and died July 14, 1705.

I HAVE thought fit to leave behind me these few lines, not knowing how soon I may be called out of time into eternity: to shew what the Lord hath done for me, a poor miserable sinner.

When I was about thirteen years of age, the Lord in his infinite wisdom and love, did manifest himself to me; engaging my heart to love him, so that I could not rise up out of that place wherein I then was, without covenanting with him personally, giving myself away to him. And in my coming away from the place, my heart was so fully set upon God, to bless and praise him, that I was even made to invite all the creatures to come and join with me, in blessing, praising, and commending of him. From which time, he set such a stamp of his fear and love upon my heart, that I was made ever after that, to fear and love him. And many times he so engaged my heart with love to him, that I was necessitated to renew my covenant with him; and he gave me his faithful promise, that I should be helped to bide by him, and not depart out of his way. And particularly in the townhead of Tinnald, I was filled with exulting joy and consolation, so that I was forced to lay myself, and all that I had, down at his feet, and to be at his disposal. Being made to cry out my Lord, and my God, from that text, Jer. iii. "And I said, thou shalt call me, my Father, and shalt not turn away from me." And another time in the foresaid place, as I was pleading in the behalf of the poor broken church, and being overcome with his love, where he sweetly answered me; "I will be as the dew unto Israel," &c. And at several other times, when I was helped to be concerned with his glory,

cause and interest, he answered me with that in Judges v. 9. " My heart is towards the governors of Israel, that offered themselves willingly among the people." And several times in the town of Dumfries; in my chamber I was so filled with joy and comfort, I was over again, made to give my all away to him: and I had many sweet nights and hours in the matter. His love-blinks bringing me to a full and sweet subjection unto him. And also he manifested himself sweetly to my soul, in the Burnside of Tinnald; comforting and strengthening me to obey him, and cleave to his controverted cause, interests, and truths: and many a time in hearing of that renowned minister, and now glorified martyr, Mr. James Renwick, preach the gospel, in several places in the shires of Nithsdale, Annandale, and Galloway. My heart and soul was so ravished with Christ's love, that I was then put to think, let him do with me whatsoever seems good in his sight; so being, he may be glorified: I was then made to renew my engagements with him; and was (through his grace,) made willing to follow him through the greatest of troubles, hazards, and difficulties. In the mean time, I desire not to omit to mention, that low condescension of his, in confirming me of his love, with that in John xiv. 19. " Because I live, ye shall live also." At which time I was so overwhelmed and overcome, that I would have given a world for a retiring place, to pour out my heart and soul before him.

Some time after that, being sore put at by the ministers in the place I lived in since the revolution; some times by sore threatenings, and other times by fair flatteries, so that when I was made a gazing-stock in the place, I was helped to rejoice and be glad, that I was counted worthy to suffer shame and disgrace for his sake. And I must not forget that piece of Mr. Paton's subtlety, in dealing to have a conference with me, by inviting me to his own

house, pretending great kindness to me; which I took to be but a snare or trap. But the Lord instructed, and strengthened me, to witness and testify against him. For which I desire to bless his holy name, that for all his subtile devices, I was helped to stand, and was not prevailed with to yield, in less or in more: honour, glory, and praise be to his great name for it. And being one time gone to see a sick bairn in the town; one of the ministers being in the house, so seeing and hearing him in a great rage and fury against my dear afflicted mother and me, to which I hearkened a while: and coming home, went up to the room above, and spread it out before the Lord, who gave me access, and a sweet answer and acceptation, and confirmed me in the matter, from that in Numbers xiv. 9. "Their defence is departed from them, and the Lord is with us; fear them not." So that in all my straits and fears, he by his word and spirit, was ay a counsellor to me. Praise, honour, and glory be unto his glorious and great name for it.

And now I shall shew in short, what I own, and what I disown. I own the Scriptures of the Old and New Testament, to be the unerring rule of faith and manners, or obedience; with the Confession of Faith, and the Catechisms, Larger and Shorter; the Covenants, national and solemn league, with the acknowlegement of sins, and engagement to duties; causes of God's wrath, the testimonies of the Lord's people, of old or of late; particularly the testimony against the Tolleration; the Informatory Vindication; with the late Declarations at Sanquhar: the 1st, on August 10, 1692; the 2d, November 5, 1695, the 3d, May 21, 1703. All which I own with heart and soul; and am confirmed in the matter, being without all hesitation or doubt in the thing: to the glory and honour of the Lord be it spoken. I own

also, that sweet and comely order of the societies, correspondencies, and general meetings. On the other hand, I leave my testimony against the unfaithful proceedings of their ministers and magistrates in these lands, viz. in Britain and Ireland; with the bulk and the body of the people therein, who are embarked with them, in a sacreligious robbing of precious Christ; especially of his kingly office and headship of his house and family; in changing of masters, in giving and receiving of indulgencies, indemnities, and tollerations; of their illimited oaths of allegiance and assurance. Their embracing them as necessary qualifications to their office; which indeed makes them incapable of doing any piece of service to God. Their burning and burying the covenants, and work of reformation, in these lands of Britain and Ireland. Their habitual misrepresenting of the covenanted adherents, and owners of his cause and quarrel, in their public owning of his testimony in this our day. Many have said, I had, or have no desire to hear the gospel preached; but if they had known how sweet the gospel has been to my soul, and that several times, they would not have said it, neither would they have thought it. For I dare appeal to the Lord, by whom I must be judged, the gospel in power and purity, when I could have the occasion of it, was my hearts delight and rejoicing. And also, I witness against Mr. John Hepburn, for his unfaithfulness and unstedfastness; and for his not owning and maintaining the testimony and truths as held forth in the word of God, and the practice of the church of Scotland; and as now owned and maintained by a poor despised remnant thereof. And also, against whomsoever pays stents, stipends, hearth, or polemoney, or any exactions that may interprate an owning of their kirk or state; as they now stand in opposition to Christ's kingly power in his own house, and unto the privileges of the church, which standeth in

the exercise of a free court, granted and given by Christ unto his bride or spouse, having no dependence on any court under the cape of heaven. They have incapacitated themselves of being owned as such in these lands, without manifest breach of covenant; by the owning of which, it were an owning of his enemies, for his friends.

I also leave my testimony against all unfaithfulness in the poor remnant, whatever it may be, or in whomsoever it be found: against all living indifferently, or in neutrality in the matters of God; resting on bare external forms, without the power and life.

Now I shall say no more: but farewel all things in time. Farewel sweet bible, and all orthodox commentaries made thereon, by the faithful ambassadors of Jesus Christ. Farewel societies of the saints here below, in whose company my soul has been much refreshed, through the mercy of God, by the word of God, and by his holy Spirit. Now farewel all troubles and temptations, from Satan and wicked men, and a body of sin and death. Farewel light of the sun, moon and stars; and welcome Father, Son, and Holy Spirit, into whose hands I commit my spirit.

Sic subscribitur,

RACHEL BLACK.

Dumfries, June 28, 1705.

N. B. She was a young woman, of a pretty good understanding, and good education. She teached children to read, and was come of godly parents, and sufferers for the truth to their dying day, &c.

The Dying Testimony of JEAN IRVINE, who lived in Rowkan, in the parish of Torthorald, in the shire of Nithsdale. She departed this life, July 8, 1705.

I HAVE thought it fit to speak a few words (being near to step into eternity,) of the free grace of God, bestowed upon me a poor sinner, who would not be taught nor instructed of him. Yet was constrained, contrary to my own will and inclination, to yield unto him; and was brought to be a witness of that great day of the preached gospel, by Mr. John Welch, on Torthorald hill, or muir. Whereat Christ caught me in soul and heart, and all the senses of my body: wherein I was engaged into a perpetual covenant with him, ere I went from that place, so that he overshadowed my soul with his love. Yea, I was made willing to have laid down my life for him, and to have died in that very place. As also, when he was pleased to let me be taken by the persecutors of his people; wherein the Lord made me heartily willing to take on his cross. Neither was I discouraged nor afraid, notwithstanding of all their threatenings of death, or imprisonment. Yet for all the ways they took to keep me close, that I might not get out from among their hands; how my sweet Lord rescued me, and that in such a way, as the Lord was only to be seen in it, and admired, and praised for it, both my me and his people. As also, at the Carthed-fells, where, in a society made up of members from Galloway, Nithsdale, and Annandale, wherein the Lord's power was seen, or felt, in manifesting itself so sweetly to many of the members thereof, and particularly to me, that I was so overpowered with his love, that I might say as Paul said, "Whether in the body, or out of the body, I could not tell: but he knew well," &c. Likewise in the

Riding-house, I had many sweet days and nights, which I was ever made to mind. Neither hath he been wanting to me, to this day: all the praise be to him. As also, at other times he sweetly manifested himself to my soul, particularly under the ministry of Mr. James Renwick, and in the fellowships of his people; wherein he many times solved all my doubts and fears, so that I was willing more and more to spend and be spent for him: as also, in christian converse and prayer, I was singularly countenanced, and refreshed of the Lord, many a time; to his praise be it spoken. And now, since it hath pleased the Lord, by his word and Spirit, many a time in confirming and strengthening me, to let me see betwixt sin and duty; and being confirmed in controverted matters, and to discern betwixt that which we should own, and what we should disown. First, I own all the Scriptures of the Old and New Testament, to be the unerring rule of our life and practice; with the Confession of Faith, the Larger and Shorter Catechisms; our covenants, national and solemn league; the solemn acknowlegement of sins, and engagement to duties; causes of God's wrath; informatory vindication, and testimony against the Tolleration; the free and faithful testimonies of the Lord's people of old and of late; and particularly our declarations emited since the fatal revolution; the 1st published August 10, 1692; the next Nov. 5, 1695; the 3d, May 21, 1703. And to all the contendings of this poor despised remnant, against the intrusion of the erastian indulged ministers, coming into the parish kirks, contrary to all the conscientious scruples of his poor people, that would fain have strength to stand by hair and hoof of the truths of God. While in the mean time, the Lord knows how gladly we would have had the gospel dispensed to us by faithful ministers; but could not heartell, or meet with any of them. Lastly, I ad-

here to the comely order of our general meetings, correspondencies, and fellowships of the godly remnant of the Lord's people in Britain and Ireland.

On the other hand, I leave my dying testimony against all the unfaithfulness of pretended ministers and magistrates, and people that is embarked with them in the sacreligious robbing of God, especially concerning his kingly office, and headship in his house; against their changing of masters, giving and receiving of indulgencies, tolerations, and illimited oaths of allegiance and assurance; and against their adhering by their associations to, and with a malignant, persecuting, blood-thirsty party; and against their burning and burying of the covenants and work of reformation in these lands; and against their habitual misrepresenting the covenanted adherents, and owners of his covenanted cause, and testimonies of his truth in public; and against Mr. Hepburn, for his being never down-right for God, and faithful in owning and maintaining of the testimony of Christ, his cause and truth, as held forth from the word of God, and the practice of the church of Scotland, of old and of late, now owned by the remnant. And, finally, I leave my testimony against whosoever pays stent, stipends, hearth-money, or pole-money, or any exactions which may interprate an owning of their present kirk and state, as they are now circumstantiated; seeing they have incapacitated themselves to be owned in these lands, without manifest breach of covenant.

Moreover, I leave my testimony against all unfaithfulness in the remnant; and all such who live uncontentedly, indifferently, or are neutral in the matters of God. And now farewel, holy and sweet Bible; farewel christian friends, and sweet fellowships of the Lord's people. I pray the Lord send us a sweet meeting, at his own right hand after time;

which is and shall be the desire, while I am here, of your dear friend. Sic subscribitur,

JEAN IRVINE.

She died not long after this paper was dictated: and, from the co-incidency of words and expressions with the former, it would appear that they had not been strangers to one another, to the exercise of religion, nor to the state of the testimony.

The Dying Words of ROBERT CURRIE, Wright in Tinwald, who died June 6, 1702. Taken from his mouth at several times, a little before he departed, before several judicious witnesses.

DEAR CHRISTIAN FRIENDS.

I HAVE a few things to impart to you: and now, since it hath pleased the Lord, of his tender mercy to honour me, and help poor feckless me to be a witness for Christ's cause, and controverted truths, against all the encroachments done to, and made upon the same; and has been made to choose affliction with the people of God, rather than enjoy the pleasures of sin for a season. And now, being very weak, and near to step out of time into eternity, there is a necessity laid upon me, that I must declare some things, freely, and plainly, without fewd or favour of any under the sun, great or small. Believing that ere long, I must appear before the tribunal seat of Christ, to give an account of what I have thought, said, and done; and to shew unto the world in short, what I have owned, and do own to be indispensible duty; and also, what I have disowned, as public

1. I have often been thinking upon that place of scripture, Rev. xvii. 8. Concerning the beast that was, and is not, and yet is; as relating to the case of these lands, and at this present juncture of time; wherein they say, that the indulgence which was, is not now; and yet I see, and say it is: and may be clearly seen by any who desire to take a look seriously of things, as they are this day. But alas! many are ignorant of these things; yea, willingly ignorant of them.

2. And likewise that in Dan. ii. 31, 32, 33. has been often brought to my hand, concerning the image that Nebuchadnezzer saw in his dream, made up of several kinds of metal, such as gold, silver, brass, iron, and clay; which appeared to me very applicable to the present condition of the times. When I took a look of the face of affairs, both in church and state, making up antichrist's kingdom, such as prelacy, popery, indulgency, and erastian supremacy over the church.

3. Likewise I testify and witness against that abominable toleration, given out by that idolatrous tyrant the Duke of York, and against the accepters of it, whatever may be their pretences or excuses. And I witness and testify against the present preachers, and such as hear them; because they are not come in by Christ the door, but under the foresaid indulgence and toleration granted by their king's erastian supremacy; pretending to give that which was never justly in their power to give. I also testify against engagements to them, or with them, in matters sacred or civil, either in church or state; or acknowleging them in any thing, by paying them stents, or stipends, while they continue enemies to God, and his cause, in judgment and practice. Since it is against both scripture and reason, to give away that which the Lord hath bestowed on us, for uses lawful and necessary, to maintain his enemies, and such as

are in a stated opposition to him, his work, and interest.

4. My dear friends, my advice is to shun any company or converse with the present ministers, in any thing whereby is signified our esteeming of them, as the faithful ambassadors of Christ.

5. And as for Mr. John Hepburn, who pretends to keep at a distance from the pollutions of the times, and from the rest of the present ministers, which he has very often cried out against; and yet to this day he has never declined them. He has proven a great enemy to the poor witnessing remnant, in dividing and scattering them, who were aiming too keep up a standing testimony for Christ and his covenanted cause. For my part, I witness in my last words (as I did in my former practice,) as a dying man against him, and his adherents, for what is above mentioned; and for their continual practical owning of sinful time-serving courses, both in church and state, by paying them stents, hearth-money, pole-money, and money for furnishing out soldiers: and for paying stipends to the present ministers, or rather intruders; and whatever other acknowlegements they pay unto them in other things. And for their contempt of that particular point in our Sanquhar declaration, emited August 10. 1692, because it strikes against them. Ah! lamentable, this is far from a seeing their fault, and turning from their sin.

6. Our want of ministers has been a great scarcrow to many in our day; but the Lord will be instead of ministers, and will provide faithful ministers in his own due time. Fye! Sirs, stick by the testimony, and quit it not in less or in more. For he will appear for his own controverted cause and quarrel. Though he seem to linger, yet he is upon his journey coming, and there will be a reel-dance ere

long. And the bloody enemies of God and his cause, must be hanged up before the sun, like the seven sons of Saul, ere the Lord return to these lands again, in the power of his gospel. Therefore, O! prepare to meet him in the way of his judgments; and bestir yourselves, least when he comes you be found sleeping, and wanting oil for your lamps.

7. O! My dear friends, pray for a succession of witnesses for Christ and his controverted truths; for I say again, he is about to bring wrath and judgments on his enemies. But in the midst thereof, he will preserve a seed, to do him service. And he will be about with all them that feasts in Zion's tears; and the longer their feast continues, their stroke and judgments shall be the greater when they come.

8. And now my dear friends, I die a protestant presbyterian, with my firm adherence to the scriptures of the Old and New Testaments, which the Lord hath often made sweet unto me, and refreshing unto my soul, in the midst of many dark and dangerous dispensations. And whenever I went about to engage unto him, and to be for him, and against sin, he was not wanting on his part back again, with his sweet promises, to refresh and comfort me, with things suitable to my confirmation. And also, I adhere to the Confession of Faith, Catechisms Larger and Shorter, the Sum of saving Knowlege, Directory for Worship, covenants, national and solemn league, and to all the faithful testimonies of our Lord's living and dying witnesses; particularly our informatory vindication, with the protestation against the toleration, and our declarations published at Sanquhar, August 10, 1692; November 5, 1695; and to all the faithful contendings of the Lord's people, of old or of late. All which I particularly own as bound duties, both from the word of God, and our covenant obligations, which is indispensibly and perpetually binding. And wherein we are bound to have com-

mon friends and foes with that cause and interest. And also, I adhere to reparation of our christian friends, brethren or sisters, when they are wronged. But withal, search, and try, and see that the matter be right and clear; and also, that it be christianly gone about, behaving both as men and as christians: and strive against all consulting with flesh and blood, which has been the cause of many a one's light becoming darkness; I mean when it seemed dangerous like. On the other hand, beware of carnal interest, that it bear not the sway. I have been but a poor silly feeble creature; but I have been helped of the Lord, to follow the footsteps of the flock, with the strong. O! let all that is within me be stirred up to magnify, and bless the holy name of God for the same. And now my dear friends, as my last advice, I desire you to be careful in keeping up your fellowships, or societies, and correspondencies for, or about Christ's matters, publicly, and your own salvation. And withal, that you go on christian like, in the performance of all these duties, having right ends before you; and in keeping the unity of the Spirit in the bond of peace; exhorting one another daily, and reproving one another, in the fear of the Lord. Beware of idle clattering, of prejudice, of back-biting and tale-bearing, as the apostle says, "Least in biteing and devouring one another, you be consumed one of another." Remember to read public papers to young ones, and to women, that often times wants information of things. Now farewel all christian friends; farewel all creature comforts. O Lord! into thy hands I commit my spirit.

Sic subscribitur,

ROBERT CURRIE.

June 6, 1702.

PS. There are several things lost and not mentioned, because he could not get them uttered by reason of pain and weakness; but there is nothing added. There are some things omited, which he spoke at his death, and of which he spoke oft before. However, what is here written, he was very anxious to have them, as his last words, put in record; and we could not deny him that duty. To this P.S. I have added his brothers superscription.

Sic subscribitur,
JOHN CURRIE, Elder.

N. B. This man and his brother, had been both sufferers under the late persecution. Were cast out of house and hold, for not complying with prelacy, &c. by the Dalzeels of Kirkmichael. And after the revolution, the said Robert could get no rest in Hardbush (where some time he had been,) through the violence of the foresaid enemies. For though the sting was taken out of their tails, (as to killing as formerly,) yet the enmity was not out of their hearts. He died in Dincowe, in the parish of Kirkmahoe, time and place above mentioned. He was a man of good sense and ability as to learning and knowlege, beyond many of his neighbours, or equals, &c.

The Solemn Covenant Transaction entered into with the LORD, by me, JOHN CURRIE, at Carse of the water of Aee, Sept. 15, 1681.

O Most dreadful God! For the sake of thy dear Son, I beseech thee, accept of thy poor prodigal, now prostrating himself at thy door. I have fallen from thee by mine iniquity, and am by nature a son

of death; and a thousand fold more the child of hell, by my wicked practice. But of thine infinite grace, thou hast promised mercy to me in Christ, if I will but turn unto thee with all my heart. Therefore, upon the call of thy gospel, I am now come in, and throwing down my weapons, and submits to thy mercy. And because thou requirest, as the condition of my peace with thee, that I must put away all my idols, and bid a defiance to all thine enemies; which I acknowlege I have wickedly sided with against thee. I do here, from the bottom of my heart, renounce them all; firmly covenanting with thee, not to allow myself in any known sin, but conscientiously to use all the means that I know thou hast prescribed, to the death and utter destruction of all my corruptions. And whereas, I have formerly loved myself more than thee, and let out my affections idolatrously on the world. I do here resign up my heart to thee, that made it; humbly protesting before thy Majesty, that it is the firm resolution of my heart: and that I do unfeignedly desire grace from thee so to do; that when thou shalt call me hereunto, I may practise according to my resolutions, and through thy assistance, to forsake all that is dear to me in this world, rather than to run from thee in the ways of sin. And that I will watch against all its temptations, whether of prosperity or adversity, least they should withdraw my heart from thee. Beseeching thee also, to keep me against the temptations of Satan, to whose wicked suggestions, I resolve through thy grace never to yield myself a servant. And because my own righteousness is but as rotten rags, I renounce all confidence therein; and acknowleges that I am of myself, a hopeless, helpless, and undone creature, without righteousness or strength. And for as much as thou hast, of thy unbounded mercy, offered most graciously unto me, a

wretched sinner, to be again my God in Christ Jesus, that I do accept of thee. I do call heaven and earth to record this day, that I do here solemnly avouch thee to be the Lord my God: and with all possible veneration, bowing the neck of my affections, under the feet of thy most sacred Majesty, I desire to take thee the Lord Jehovah, Father, Son, and Holy Ghost, for my portion, and chief good: and do give up myself, body and soul for thy service, promising and vowing to serve thee in righteousness, holiness, and humility, all the days of my life. And since thou hast appointed the Lord Jesus Christ to be the only way of entrance, or coming unto thee: I do, on the bended knees of my soul's affections, accept of him as the only new and living way, by which I, a poor sinner, may have access to thee: and do here solemnly resign up myself unto thee, in a marriage contract, even into thy hands. O! Blessed Jesus, I come unto thee hungry, blind, naked, and hardly bested, poor and wretched, a most miserable, loathsome, and polluted wretch; a guilty condemned malefactor, even unworthy for ever to wash the feet of the servants of my Lord; far less to be married unto thee, who art the King of Glory. But seeing such is thine unparalelled love, I do here with all my power accept thee; and do take thee for my head and husband, for better and for worse. And for every case and condition, to love, honcur, and obey thee, before, and instead of all others; and that for all the days of my life, even unto death. I embrace thee in all thy three offices, as Prophet, Priest and King. And I renounce my own righteousness, and do here avow thee to be the Lord my righteousness. I renounce my own wisdom, and do herein take thee for mine; yea, for mine only God and guide. I renounce my own will, and do take thy will for my law. And since thou hast told me, that I must suffer, if I would reign; I do here covenant with

thee, and by thy grace assisting me, to run all hazards with thee. Verily supposing, that neither life, nor death, shall part or separate betwixt thee and me. And because thou hast been pleased to give me thy holy law, as the rule of my life, and the way in which I should walk to the kingdom; therefore I do most willingly here put my neck under thy yoke, and set my shoulders to thy burden; and subscribe to all thy laws, as holy, just, and good. And so I do solemnly take them as the rule of my thoughts, words, and deeds. And though my flesh contradict and rebel, yet I will endeavour to order my whole life according to thy derection, and will not allow myself in the neglect of any thing that I know to be duty. Only because that through the frailty of my flesh, I am subject to many failings; I am bold humbly to protest, that my unallowed miscarriages, contrary to the settled bensil and resolution of my heart, shall not make void this covenant; for so thou hast said and promised in thy word. And now Almighty God, the searcher of all hearts; thou knowest that I make this covenant with thee this day, without any known guile or reservation. Beseeching thee, that if thou seest any flaw or falsehood herein, that thou would discover it to me, and help me to perform it aright. And now glory be to thee O God the Father, that ever thou did find out such a way for the recovery of undone sinners. And glory be to thee O God the Son, who hast loved me, and washed me in thine own blood, and art now become my Saviour and Redeemer. And glory be to thee O God the Holy Ghost, who by the finger of thy almighty power, hast turned about my heart from sin unto God. O! Dreadful Jehovah, the Lord God Omnipotent, Father, Son, and Holy Ghost, thou art now become my covenanted friend; and I, through thy infinite grace, am become thy covenanted servant,

Amen. So be it. And the covenant that I have made on earth, with thee, let it be ratified in heaven.

Sic subscribitur,
JOHN CURRIE.

Sept. 15, 1681.

N. B. He had one of this nature, which he lost in Ireland; but did write it over again, as far as his memory did serve, in 1694; but what is become of it is not known. It is probable that he would have left a Dying Testimony behind him, as his brother Robert had done; but being carried off in a high fever, was prevented. It must be granted he was more flexible (as to his principles,) than his brother was; for he, at the revolution, (as sundry of the sufferers did,) went to Ireland, and took land there for some years, with all the ordinary impositions. At length returning, he joined with his old friends, and the testimony for which he had formerly honestly suffered in Tinwald.

The Dying Testimony of good and godly JANET HANNA, who lived some time in Glasgow, but died in her father's house, in the Bridge-end of Dumfries.

IF now, after martyrs' testimonies on scaffolds, fields, and seas, are ceased, I could do any thing for God's glory, the advantage of precious truth, confirming and strengthening the poor remnant, in this dark and wearisome day, by adding my mite of a testimony to these foresaid, and the rest of my fellow witnesses, since the late revolution, it shall be well. And 1. I have the Lord to bless, that after a long

wandering and extravagant condition, particularly in following that woful indulgence, and that for my own ends, (for to hear the curates, and join with prelacy, was never my inclination,) that he in his mercy to me, was pleased to let me see the sin and evil thereof, that time at Paisley, where being gone only with a resolution to see, and be a beholder; the Lord gave me a lively sight and impression of the dreadful sinfulness of that course and way; that from that time I never durst go to them again. Thereafter, the times growing worse and worse, when that black oath of abjuration came on; the sinfulness of which I heard discovered, by that dear and faithful servant of Jesus Christ, and now glorified martyr, Mr. James Renwick, my soul's minister. I was forced to leave my service in Glasgow, and to return home to my father's house, in the Bridge-end of Dumfries; he being then banished, and my mother laid on a sick-bed, by the Lord's afflicting hand upon her. Where continuing for a certain time, after the death of that blessed martyr foresaid, even till the revolution, and some space after, without hearing of any; frae once the three that were our ministers turned aside; till, partly by advice, and partly to evite that odious calumny of casting off the gospel, I went and heard Mr. John Hepburn, and thereafter one Mr. Somervaile twice, who was entered to the parish I lived in: yet praise, praise and thanks be to the Lord, because he recovered me from them also, and all others, by that great word born in upon me; "The leaders of this people cause them to err, and they that are led of them are destroyed." Isa. ix. 16. From which time to the present, I never durst, for my soul, venture to hear any of them again, how great and faithful soever they were called, nor for the instigation of relations thereunto. Then, and at that time, (notwithstanding these my declinings and backslidings from him,) it pleased the Lord to

bring me into that poor despised, yet desirable remnant, way, and testimony; in which, and with whom I have had (to the honour of his name be it spoken,) so much piece of mind, quiet, and satisfaction, from that time till now; and from his sweet word and Spirit, that I have not the least hanker, doubt, or challenge in my mind, of that not being his way, and they his people, if he have any upon the earth. Whatever odious calumnies, and viperous reproaches they have been, or may be loaded with, for the failing of some, turning away of others, and want of the precious gospel ordinances amongst them; all which, to my certain knowlege, have been sorrowful to me; or been sorrow of heart to me, and also to many of them. Yet, let none mistake me in this, after I am gone, as if I were making a vain boast herein; for I am not. But as one who have felt the terrors of the Lord drinking up my spirit; and as one who desires to be faithful to God, and to you; I could not but let all concerned know so much. But if I should be reproached therefore, all my apology is, that after once the Lord began to take a dealing with me, and in mercy to my soul, I never durst venture on flaunting big words of vanity. But my conversation towards all persons, hath been in modesty, sobriety, and calmness of spirit; as they who best know me can bear witness. And I hope it shall be with stedfastness to the end of my sojourning hereaway. And now I leave my testimony to the sweet scriptures of truth, both of Old and New Testaments; which have often been made refreshful to me: but more especially since the streams of the sanctuary began to fail; I mean the faithful preached gospel, and ordinances of his house. O! How sweet have they been unto my soul! Next, I leave my testimony to the Confession of Faith, Catechisms Larger and Shorter, covenants, national and solemn league, covenanted work of reformation; and to all the testi-

monies, blood-sufferings, and declarations of old or of late, and particularly these since the revolution.

And now my dear friends, it cannot be expected that any thing I leave of this kind, should be long or large. If it be considered, that of a long time, I have been a woman loaded with infirmities, or bodily diseases. Yet praise to him for it, with as little repining or grudging, at the continuation thereof, as I could; but rather with David, have often been made to say, "It hath been good for me that I was afflicted, that I might learn his law." Yea, on the contrary, I have rather longed to live, that I might see the goodness of the Lord in the land of the living. That I might see the reviving of the Lord's work in these covenanted nations; and the returning of his glory to this land. But yet seeing that it is his will whose I am, to call me hence ere I see that day; who am I, that I should withstand his command and will? But yet ere I part with you, my dear friends, (for you are in my heart to live and die with you,) I must give you my last counsel and advice: which is, to wait upon the Lord in the way of truth and duty. Faint not, weary not, because of the lengthening out of the time; or the falling away of many. Each must have faith for himself, and not depend upon anothers: for all too looks will be taken out of the way, and yet the deliverance shall be no farther back of that. And the Lord will come in due time; the fewer there be for him, either as to number, or men of learning: yea, the more glory will redound to him in the delivery, and the less hazard shall you be in, of maring the work in the Lord's hand. You are not yet come to Gideon's 300; so then let neither the numerousness of your enemies, nor the fewness and weakness of yourselves, discourage you. The battle is the Lord's, and he will fight it, and let you be beholders. Neither be troubled with their arguments, seemingly strong; for in respect of the cause

you own, they are but like Samson's new cords, to him; or flax before the fire: and shall be counted such, when the Lord raises up his strong ones, to grind them to powder. Do they not all tend to defection, and to strengthen the hands of evil doers? Therefore hear them not, and fear them not, and value them not. The Lord, who is a man of war, will speak to them in ire. Keep up your fellowships duly, week diets, and the Lord's day. Labour to be clear in your cases, and near the Lord at all times, for therein lies your safety.

Wrestle, wrestle with the Lord, (Jacob like,) for the cause and testimony of the day. Beware of deadness, lukewarmness, formality, and worldly mindedness. Mind the things that are above, and the nobleness of the cause ye own, and the present duty. Make much of the sweet, sweet scriptures, together, and alone. Oh! Knew ye the value of these, the sweetness and excellency of them, and found oftener the breathings of the Holy Ghost upon them, you would leap for very joy, and rejoice that the Lord had left you them; and prize them, as a nonsuch pearl, or gift. Next in value to that great and nonsuch gift, Christ Jesus, given unto sinners. O! prize them, prize them; for these are they which testify of him. And think much of these who have gone before you, martyrs or others, who have sealed it with their blood, or died stedfast in the cause: for these shall rise in the day of judgment, to condemn this faithless, and perfidious generation. And happy shall these be, who are keeping their garments clean unto the end. And to conclude, see 1 Corinth. xv. 58. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 2 Pet. i. 5, 6, 7, 8. "And besides this, giving all dilligence, add to your faith, virtue; and to virtue, knowlege; and to knowlege, tempe-

rance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For, if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowlege of our Lord Jesus Christ." The Lord be with you all, my dear friends. Sic subscribitur,

JANET HANNA.

P. S. Happy soul, that could breathe out such massy, marrowy, sappy, substantial, and clear words of encouragement to all the followers of the Lamb then. And even now, at her leaving this dung and dungeon world.—Here is a cheerful sufferer, living and dying; and always the nearer she draws to her end, the more like heaven and glory. When poor silly woman goes off the stage, thus triumphing, what a shame is it, to many a man dying and wronging the cause.

Unto thy death, faithfully live,
And a crown of life, to thee I'll give.
But such on earth who me deny,
Shall reap eternal shame and infamy.

The Dying Testimony of JOHN WILSON, in Hook, in the parish of Sibbel-bee, in Annandale; to the Truths of Christ, contended for by the protesting and suffering Remnant of the Church of Scotland. Feb. 26, 1717.

IT may be thought superfluous, at this time, by some, for me to say any thing, after so many of the Lord's worthies having left their testimonies

against the sinful defections of this land. Especially when their testimonies are so little regarded; and when the generality of all ranks, seems to be past feeling, both of their sin and danger. But yet I desire to believe, that there are others who are labouring to keep up the word of Christ's patience; and are keeping at a distance from these God provoking courses, which the generality of this land are fallen into. I say, since they are owning the same good cause of Christ, I think it my duty to shew unto them, and to all others, what I own, and what I disown. And that as I have lived these several years, so I die bearing witness to the truth, and against the woful defections of this land. And,

1. I do bear testimony against all, and every defection and encroachment, made upon Christ's prerogatives, first and last; and against all the perfidious courses taken by the bulk and body of this degenerate church and state. And more particularly, when that tyrant, Charles II. overturned the Lord's work, by that sinful and shameful act of Middleton's parliament; wherein they did declare our sacred covenants to be of no force, nor binding; and caused them to be publicly burnt by the hand of the hangman. I say, I do bear testimony against that, and all the wicked methods taken to put that, and other accursed acts, in execution. And against all who did own and uphold that throne of iniquity. Likewise, I do bear testimony against all those who took indulgences from him, or meddled less or more with him as king, after he had so perfidiously broken covenant.

2. I do bear testimony against the accepting, and addressing, and embracing his brother, James, Duke of York, that vassal of antichrist: and against all such as owned him as king, by receiving tolerations from him, or liberty to exercise the office of their ministry. And particularly against the backslidden church of Scotland, who did universally go into that toleration

given out by him, for the propagating of the kingdom of antichrist. Though these things be forgotten by this sinful land, yet the Lord remembers them, and will remember them to their cost, if speedy repentance prevent it not.

3. I do bear testimony against all the states of parliament; and against all the tolerate indulged ministers of the church of Scotland; who did embrace, accept, and cause proclaim, William, prince of Orange, king of Britain; without requiring him to restore to the church her ancient privileges again. Likewise, against him, the said William, while he wanted these qualifications, which are required by the word of God, and our ancient laws and covenants, to be in all the magistrates of these realms.

4. I do bear testimony against the present national church of Scotland, for their labouring to bury in oblivion, our once famous reformation work: in their giving away the intrinsic power of the church out of their hands. For instance, William's proroguing, adjourning, and dissolving general assemblies at his pleasure, without being faithfully testified against. Moreover, for their accepting of their Queen Anne, to the regal government on the same footing, and so going on from evil to worse. In giving away their power of indicting days of fasting and thanksgiving, with their causes, to the civil magistrate. And for their commending, and helping to carry on that dishonourable treaty of union with England; swearing oaths of allegiance and abjuration, for establishing the present government, and effectual burying the once famous reformation of the church of Scotland.

5. I do bear testimony against the accepting, embracing, proclaiming, and addressing of the present George, prince of Brunswick, or Duke of Hanover, to be king of this realm; who can claim no right to be king of this realm, except by the union. Moreover,

I must dissent from, and testify against not a few of my covenanted brethren, who took that method, viz. Their addressing George of Hanover, or representing grievances to him, or meddling with him any manner of way; thereby seeming to approve these acts and laws, whereby his right to the British crown is secured.

Now, as I have testified my dislike of these, and all other courses opposite to the truth; so I think it incumbant on me to shew what I do own. And,

1. I own the scriptures of truth, contained in the Old and New Testaments, to be only of divine inspiration; to be the very word of God, and the only complete rule of faith and life.

2. I avouch and believe, that the Confession of Faith, Catechisms Larger and Shorter, Sum of Saving knowlege, our covenants, national and solemn league, acknowlegement of sins, and engagement to duties, the Directory for Worship, and Propositions for Church Government; are agreeable to the holy scriptures: and therefore, I bear testimony, and adhere unto them.

3. I do bear testimony to all the faithful contendings of the suffering remnant of the church of Scotland, both of old and of late. More particularly, I adhere to all the wrestlings of the Lord's people, both before, at, and since Pentland-hills. And to all the faithful declarations emited by them, at Rutherglen, Lanark, and Sanquhar, &c.; and that both before, at, and since the late revolution. Especially the declarations emited at Sanquhar, against William and Mary, and against Anne. The protestation against the union, with all other pieces of witnessing and suffering, which the Lord's people have been put to in this day of Jacob's trouble.

4. I do bear testimony to all the comely order of the Lord's people, in their general meetings, correspondencies, and fellowships. And I do earnestly

desire all the Lord's people, to labour to keep up these meetings, until the Lord come and plead their cause, and bring forth judgment unto victory.

Sic subscribitur,
JOHN WILSON.

PS. The reasons inducing him to be so short in his testimony, were these :—. He had no affection to be much noticed himself; judging he had his desire, if that noble cause which he owned, met with respect from the nation he lived in. 2. He was under extraordinary indisposition, caused by the violence of his sickness. And 3. The sad divisions of the time, and the little regard had to the testimonies of those who had been faithful in their generation, and had taken joyfully the loss of all things, in their dearest Lord's service. I say, these were reasons he signified, that made him design brevity.

Sic subscribitur,
ALEX. WILSON, his son.

MANY are the divine benedictions with which the Lord has blessed his people, and amongst others, that in Rev. xiv. 13. "And I heard a voice from heaven, saying unto me, write; blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them." This was sweetly verified, in the death of this eminently religious, and godly old man. And though that relation in which he stood to me, makes me sparing to write his just commendation, that, which all who knew him, would testify the truth of. Yet I shall not altogether be silent, especially since there are so few patterns of piety, and holy walking with the Lord, in our de-

clining day. He was for many years, taken up mostly (if not only) in reading and searching the scriptures, and other books tending to edification. Meditating and discoursing upon them in his family, and others whom he conversed with. So that those of his acquaintance and relations, knows what loss they sustained by his death. This he joined with frequent and fervent prayer in secret. Besides his covenanting, and renewing his covenant with the Lord, and that oftener than once, which his family knows to be true; though he laboured to keep it secret from the world, so denyed was he to the vain esteem of men. And as to his deportment on his death-bed, O how sweet was it! How sweet were his expressions of the love of Christ, of the nature of the new covenant; and by virtue whereof, how easy was death to him, and will be to believers. And how little he accounted of bodily pain, and how welcome death was to him, when he was near his death; even so near, that we could not hear him speak, but by close attention. He desired the 5th chapter of 2 Corinthians to be read; during the reading of which, he was in such a frame, as testified to all present, his real and ardent desire of union with Christ,; or rather his real union to him. Thus he continued in a heavenly and posed temper till he expired. At which time he elevated his hands towards heaven, and looking up there, he pleasantly closed his eyes and fell asleep in the Lord, leaving this his testimony behind him, which was written from his own mouth, two or three days before his death, which was about the first of March 1717, and of his age 77.

R. SMITH.

Follows his Soliloquy, or Personal Covenant with the Lord.

O Great and dreadful Jehovah, forasmuch as thou hast, of thy bottomless mercy, offered to me, a wretched sinner, to be a God and guide to me through Christ, if I will accept of thee. I call heaven and earth to record this day, that I do here solemnly avouch thee for the Lord my God; and with all possible veneration, bowing the knees of my soul, under the feet of thy Majesty, even of thy most sacred Majesty. And I do here take thee, the Lord Jehovah, Father, Son, and Holy Ghost, for my portion, and chief good; and do give up myself, soul and body, to thy service. Vowing and promising to serve thee all the days of my life, in holiness and righteousness. And since thou hast granted the Lord Jesus Christ as the only mids or mean of coming unto thee; I do, with all my heart, and on the very knees of my soul, accept of him as the only true and living way, by which sinners may have access unto thee. And hereby I join myself in marriage unto thee, and covenant with thee in him. O blessed Lord, I do come unto thee. being both hungry, and hard bestead; a poor, wretched, miserable, and blind, yea, a most loathsome, and poluted creature; and justly condemned if thou should deal so with me, as I am sinful in myself, and in thy sight. I am small, and for ever unworthy to wipe the feet of the servants of my Lord; but far more unworthy to be solemnly married to the King of Glory. But since such is my unpralleled love, I do here with all my power accept of thee, and do take thee for my head and husband, for better and for worse; for richer and for poorer cases. Yea, and for times, cases, and conditions to love, honour, and obey thee before, and above all others. And thus to the death, I embrace

thee in all thy three offices. I renounce my own worthiness, and do here avouch thee to be the Lord my righteousness. I renounce my own wisdom, and do flee unto thee as my only guide. I renounce my own will, and take thy will for my law. And since thou hast told me, that I must suffer in the world, if I would reign; I do here covenant with thee, to take my lot as it pleases thee; and by thy grace assisting me, to run all hazards with thee my Lord: as supposing that neither death nor life shall part between thee and me. And because thou hast been pleased to give me thy holy law, as the rule of my life, and the way in which I may walk to thy kingdom; I do here come under thy yoke, and put my shoulder under thy burden; and so I subscribe to all thy laws, as holy, just, and good. And I do solemnly take them as the rule of my thoughts, words, and actions. Promising, that though my flesh contradict and rebel, yet I will endeavour to order, and govern my whole life according to thy direction therein; and will not allow myself in the neglect of any thing that I know to be duty. Only because through the frailty of the flesh, I am subject to many failings; I am bold here to protest, that all my unallowed miscarriages, contrary to the settled bensil and inclination of my heart, shall not make void this covenant with thee, which I make this day; for then who should in thy sight be justified?

And now, O Almighty one; thou knowest that I make this covenant with thee this day, without any known guile or reservation. Beseeching thee, that if thou seest any flaw or falsehood herein, that thou wouldest discover it unto me, and help me to perform it aright. And now glory to thee O Father, Son, and Holy Ghost, whom I shall be bold to look upon, from this time forward, as my God and Father. Glory to thee that thou hast found out such a way for the recovery of lost and undone sinners,

And glory to thee O God the Son, who hast loved, saved, and washed me from my sins in thine own blood, and art become my Saviour and Redeemer. Glory be to thee O God the Holy Ghost, who by the finger of thy almighty power, hast turned about my heart from sin unto God. O! Dreadful Jehovah, thou who art the Lord God Omnipotent, Father, Son, and Holy Ghost, thou art now become my covenanted husband and friend; and I, through thy infinite grace, am become thy covenanted servant, Amen. Even so be it. And this covenant which I have made on earth, let it be ratified in heaven.

Sic subscribitur,
JOHN WILSON.

May 29, 1682.
June 24, 1710.
July 18, 1711.

N. B. It would appear from these three dates, that he had covenanted three times with the Lord, in this form of words.

A Relation concerning THOMAS M'MILLAN, and JOHN CLARK.

TO set the matter in a more clear light concerning these two, viz. Thomas M'Millan and John Clark; we may observe, that these two (with Sir Robert Hamilton) were the only sufferers in Galloway, after the revolution; who were carried to Dumfries as prisoners, and soon after to Edinburgh, with others in Tinnald, who had been taken much about the same time, on account of the declaration 1692. Who, after their examination, before and by

the council, were put sundry, and sent to their several prisons in Edinburgh and Cannongate tolbooths. Two of these taken at Tinnald, yielding to the enemy, was shortly after that liberated. But the rest being detained for half a-year, or for three quarters of a-year, were set at liberty. Some supplicating for them to the council, without their consent and knowlege, got them out. Against which, the honest sufferers gave a public testimony at their liberation. John Clark was a quick and sharp man. Thomas M'Millan pretty sharp, but of a slow speech; yet very sure therein. Both of them were known to be godly, (to speak according to the judgment of charity,) and both sound and stedfast beyond many of their brethren there. Two owners of Christ's cause. Thomas died, (long before John Clark,) leaving this following testimony behind him.

The Dying Testimony of THOMAS M'MILLAN, who lived in Galloway, and died November 8, 1696.

THE Lord hath dealt mercifully with me, who was a poor sinner, conceived in sin, and born in iniquity. He hath been kind to me beyond many others. O! For a heart and soul filled to the full; and then O for a tongue to express his praises, and to advance his honour, and the praises of my covenanted Lord, who made choice of such a poor wretched sinner as I am; for he alone did this work. For I was in darkness, and had no education; because my lot falling in a dark and dead time. But then the Lord brought me out of darkness, and shewed me his marvellous light. O! Praises, praises

be unto him; and I invite all to praise him on my behalf. Now it hath pleased my gracious and kind Lord, (for ends known to himself,) in my youth, to send me a summons, and with continuation of days in the bosom of it, by a lingering and painful disease; and now it seems that the diet is near approaching. Therefore, I dare not keep silence; it being a duty lying upon me, to declare to the world, and particularly to you, my brethren with whom I was embodied, my hearty approbation of, and adherence to all the now controverted truths of God; and that I now die a covenanted presbyterian, according to the covenanted reformation of our church of Scotland, in her best and pûrest times. And likewise, I declare and testify to the world, my hatred and detestation of all things which my covenanted king hates; especially the defection and declining of this present age and generation from the truths of God, once received and embraced. Now, in the first place, I adhere to the scriptures of the Old and New Testaments, which have been comfortable to me many a day, under my afflicted condition; for I have been revived thereby in all my straits. Psal. cxix. 50. I adhere to the Confession of Faith, and the sweet covenants, national and solemn league, the marriage contract betwixt the Lord and the inhabitants of this land; though ignominiously burnt and buried by the malignant, and prelatic party in this land. And now buried by a pack of time-serving, and men-pleasing ministers and professors, who pretend to the owning of these covenants, to deceive the poor and simple; and to ingratiate themselves into their favour. But, alas! How will they answer that challenge. Psal. l. 16. "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" 18. "When thou sawest a thief, then thou consentedst with him, and hast been partakers with adulterers." 19. "Thou givest thy mouth to

evil, and thy tongue frameth deceit." 20. "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son." I adhere to the Catechisms Larger and Shorter, and to the Directory for Worship. Likewise, I adhere to all the acts of the free and faithful general assemblies of this church, and particularly these betwixt 1638 to 1649: and to all the faithful acts of parliament of this kingdom. Also, I adhere to all the faithful testimonies that have been given by the faithful sufferers in this kingdom, before the late woful revolution; particularly the Informatory Vindication, and all therein contained: and the testimony against the toleration, and to all the faithful testimonies since, viz. That at Sanquhar, August 10, 1692, (for which I suffered half-a-year's imprisonment,) and that, Nov. 5, 1695. I bless the Lord, that my lot hath fallen out in pleasant places, and he hath chosen out a goodly heritage for me, who was not worthy of the smallest of his mercies. O! That ever he should have brought me to the knowlege of these noble truths, that are now controverted and overturned, not only by enemies, but also by our unfaithful brethren. Now, I as a dying man, leave my testimony against the overturning of that noble work of reformation, which hath cost so much expences of blood, suffering and wrestling. I leave my testimony against the burning of these sacred covenants. I die in the faith of it, that they shall yet be raised with more glory than ever. I leave my testimony against popery, prelacy, and all other sects whatsomever, that is not agreeable to the holy scriptures of truth. I leave my testimony against the indulgences first and last, and all manner of compliance with the common enemy; either by giving or taking of bonds, tests, and oaths. I also leave my testimony against all the shedders of the blood that hath been shed for the testimony of Jesus Christ, both in fields, scaffolds, and seas: and against

fineing and confineing, imprisoning and banishing of the Lord's people. I leave my testimony against the treacherous dealing of Mr. Thomas Linning, Mr. Alexander Shields, and Mr. William Boyd; who after their tampering, and underhand dealing, with their apostate back slidden brethren; and with the enemies of God, appointed meetings at the kirks of Douglas and Sanquhar, for betraying the cause of God, and the poor remnant of Scotland. I leave my testimony against the corrupt constitution of this erastian church; and against all their time-serving, and men pleasing ministers: and against all their corrupt assemblies since the woful revolution; and against paying of stipends to them, because not due to them; for their fear towards the Lord, is taught by the precepts of men. I leave my testimony against that corrupt convention of estates in Scotland, for receiving the Prince and Princess of Orange to be King and Queen in covenanted Scotland. I leave my testimony against all their pretended parliaments. I also leave my testimony against paying them supplies, cess, and locality; hearth-money and pole-money, or any exactions or impositions whatsoever, for their maintenance, and strengthening or upholding. I leave my testimony against all their oaths of allegiance or assurance; and against their cursed associations at home and abroad. Ah! Poor Scotland, what shall thy pretended rulers and ministers answer, when challenged before the great Ruler, that rules the nations with a rod of iron, when set on his judgment seat, for breaking and burning these holy covenants? When the blood of many a poor soul that they have led into error (to the relinquishing of their former Lord and Master) shall be laid to their doors; and all their sophistical rotten arguments, which now they bring forth in their debates, to drive away and beguile poor simple things,

will not avail them then. Alas! I tremble to think upon their judgments. Now, ye the societies of the Lord's people, in and among whom my soul hath been refreshed; I, as a dying man, advise you to keep up your fellowship meetings, not as in the sight of one another, in a formal and hypocritical manner. Beware of doing the work of the Lord deceitfully. Let your love run out after God, and then ye cannot but love one another. O! What shall I say to the commendation and inesteemable profit that redounds to the conscientious keepers up of their meetings. And also, I cannot forbear, for my heart and soul is filled with compassion towards these my backslidden brethren, who have left the ways of God, and joined with the present courses of the times; for no sooner went they off, but as soon they left off these soul refreshing meetings. I, as a dying man, advise and exhort that they would yet again return to their first love and covenanted Lord, acknowlege their iniquities, and set up again their fellowship meetings, for the worship of God. Now, what shall I say to the commendation of my sweet Lord, who hath dealt so merciful with me, a poor lost sinner; so as to make the blessed fountain, opened for the house of David, (far surpassing Siloam's pool,) patent to me an unclean sinner. And not only so, but he drew me to him with the cords of a man, and with the bands of love, and so hath washen away my sin with his own precious blood And likewise, how lovingly hath he dealt with me in all the various dispensations he trusted me with; especially when he called me out to suffer for him by imprisonment. I may indeed say to his high commendation, that it was a time of love to my soul, above all other times. So also, since he hath laid his hand upon me by heavy sickness, sore pain, he hath kept me from fretting and repining under his hand. And now I am made to rejoice in my covenanted Lord, that my

time of praising him without intermission, or interruption, is fast approaching. Farewel sweet fellowships of christian friends. Farewel all created comforts. Now my fellowship is with the Father, Son, and Holy Ghost, for these are to be my comforters for ever. Farewel all diseases and sore pains, we are never to be troubled nor pained any more. Welcome Father, Son, and Holy Ghost; one in three, and three in one. Welcome innumerable company of angels, and spirits of just men made perfect. Now what wait I for, since mine eyes have seen thy salvation.

Sic subscribitur,
THOMAS M'MILLAN.

Personal Covenanting with the LORD, by JOHN CLARK, who lived in Lairdmannoch, in the Parish of Tongland, in Galloway.

O Long suffering and merciful God, that hath thus waited upon poor, wretched, unworthy, and miserable me; who was not only conceived in sin, but also a principal actor thereof myself above many others. For what sin is there that I have not been guilty of; or which of all thy commandments, have I not broken one way or other? Lord thou knoweth my corrupt, evil, swinish nature, and my wicked heart that is full of unmortified sin and corruption. And what an undaunted and unruly spirit that I have, that hath so often refused to hear the calls of thy sweet gospel, and the many good instructions that thou hast sent my way. Yet for all this, thou hast shewed thy infinite surpassing love, by waiting

upon a base rebellious thing; and has not taken me in the very acts of my sin, O! What am I, that the great and high God of heaven and earth; the great Creator of them, and all their hosts; should have thus, in his low condescendency, looked down and taken pity upon such a poor and wretched sinner as I am! O! Lord, fill my heart with love to thee, and my mouth shall shew forth thy praise and honour all the day long; for it is good my common so to do. Yea, it is good my common to praise thee while I breathe, and likewise through all eternity. But by this I know, that thou payest no respect to persons, for notwithstanding of all my apostatizings, backslidings, and rebellions against thee, thou hast brought it so about, and carried so towards poor undeserving me, that my lot from my very infancy hath been so ordered, and fallen out, to be amongst the suffering remnant. And hitherto, wonderfully hast thou preserved me through many eminent dangers and straits. How wonderfully did thou preserve me from the devouring sword at Bothwell, of these thy enemies! And when I fled into England by sea, O! then, how did thy right hand appear in delivering me from the devouring deep, when the swelling waves thereof threatened to destroy me! O! What shall I render to the Lord for this, and all his other mercies. And then when thou, in thy holy providence, opened a door for my returning to my mother land, then did thou cast my lot to fall again amongst the godly, in that society of Anwoth and Kirkmackbrick; and there thou trysted me with many deliverances, by making the sea, rocks, and caves under the earth, to be hiding places to me, from the sword of the wilderness: and many a time did thou deliver me remarkably, in these my wanderings; and particularly in the wood of Cardoness, how didst thou then hide and cover several of us in a cave together, from a narrow search of the cruel enemy, they going

over our heads. Likewise many other times, thou wonderfully delivered me, and hath (as it were,) blind-folded the bloody crew, both by night and by day in many other of their narrow searches. And at this time, for several years together, I being destitute of any settled residence, being by enemies expelled from the place of my nativity, and cast among strangers; yet how wonderfully did thou provide for me, both in meat and cloathing. So that (praise, praise to thee,) I could never say that I wanted; but was wonderfully provided for, until it pleased thee to tryst me with an undeserved blessing of a marrow, who, through thy blessing (bestowed upon her and me,) proved a furtherer of me in thy way. O! what shall I render to thee for this? Then thou made us a family, by blessing us with children. And O! how wonderfully did thou provide for us in many straits, and in my imprisonment; at last, wonderfully delivered me, contrary to my own, and others expectation, and returned me safe home to my family. But oh! how unworthy was I of such a marrow? And alas! my unworthiness and ungratefulness to thee, provoked thee to remove her from me by death. But oh! how kind hast thou been to me and my children since; for we were cast upon thy care, and thou hast well cared for us, and been as good as thy word, to the widow and the orphans. O! O! What shall I say? for I have not a tongue nor a mouth to praise thee for thy innumerable mercies thou hast bestowed upon me, a poor unworthy creature. And now, O Lord, out of the sense of all this thy great goodness towards thy poor servant, I desire in thy strength, to renew former engagements which I made with thee, viz. one upon Hamilton moor, another when I went to England, and a third upon the Newton moor, in the parish of Anwoth, in Galloway. But alas! how unfaithful have

I been therein by my practice; which O God, thou knowest well enough. Oh! I have fallen from thee by giving way to my unmortified lusts and corruptions. Lord help me to recover again, and in, and by thy strength, to be renewing my strength. For thou hast discovered to me that I have no strength of my own, although thou wonderfully helped me to own thy persecuted truth and testimony. Yet, O Lord, thou knows how often I have foully turned aside, after the imaginations of my deceitful wicked heart. Now, O Lord, I desire to enter solemnly anew into covenant with thee. O Lord, strengthen, enable, and give me grace to do it sincerely; and to know that from this day forward, I am not mine own, but by this engagement hath dedicated and given away myself, both body and soul, to thee solemnly, heartily, and freely; so that when the temptation, and motions of sin ariseth from within, and temptations from without, I may then through thy grace and strength, resist and chock them. O great Lord, let them not overcome me again; let me not be drawn away with them; let O Lord my former falls and slips be for my rising now, and more sure standing in thy strength. Thou hath let me see mine own weakness and inability to stand. O! give me grace from thee, to lay fast hold on thy strength, that thereby my weakness may be made up, and so I enabled by thy strength, to keep up and maintain a war against a body of sin, and indwelling corruption. And so in thy strength, O Lord, I do go on, earnestly desiring thy assistance, countenance, and concurrance, to go along with the duty. O! most high, and most holy, and dreadful God, receive a poor miserable sinner who hath played the prodigal from thee, but now desires through thy grace and strength to return again unto thee, and to enter myself into strict covenant bonds with thee, taking thee for my God, my Lord, and my master; and throws down

my weapons keeped up so long against thee, submitting myself by making my appeal to thy mercy seat. Lord, I do here renounce all my idols, and all the lusts and corruptions, that stands in opposition, and are enemies in me against thee. O Lord, I do hereby give my hearty consent to thy coming, and taking possession in my soul; and to thy casting out all these lusts and corruptions that stand in opposition to the bringing them under thy feet, that I through thee may overcome them: and give me strength firmly to covenant with thee, and not to allow myself in any known sin, but conscientiously to guard against them, and through thy grace to seek their death and destruction. And whereas I have formerly inordinately followed the lusts of my deceitful heart, and so hath highly dishonoured and offended thee, I do hereby give up and over my heart unto thee, most humbly declaring before thee, that this is my firm resolution from my heart. And that I do unfeignedly desire grace from thee, that when thou shall call, I may practise this my resolution, (through thy assistance) to forsake all that is dear to me in this world, rather than to turn from thee to the ways of sin; and that I will watch against all its temptations, lest they should withdraw my heart from thee: earnestly begging strength from thee to help me against all the temptations of Satan, to whom, by the grace of God, I resolve never to yield myself a servant. And also, O Lord, I am heartily content, and does freely and heartily accept of any lot in the world that thou pleaseth to cut and carve out unto me therewith to be content. I likewise freely renounce my own righteousness, because it is as filthy rags, and so am a hopeless and helpless creature of myself; but thou of thy infinite mercy hath most graciously offered thyself to be my God through Christ, and I willingly accept of thee. I call heaven and earth to record this day, and bushes,

and water of this Linn, and all the works of creation about me, to witness, that I do hereby avouch thee, and takes thee for the Lord my God. Likewise, humbly laying myself under thy feet, I do hereby take thee O Lord, Father, Son, and Holy Ghost, for my alone portion; and hereby gives up myself soul and body to be for thy service; vowing to serve thee in holiness and righteousness all the days of my life. Likewise, O Lord, with all my heart, accepts of thy blessed Son, the Lord Jesus Christ, as the only means and way of coming to thee; and do hereby solemnly join myself in a marriage covenant to him. O! most blessed Jesus, I come to thee a most loathsome, polluted, and wretched poor guilty sinner, not worthy to be looked upon by thee, much less to be married to the King of Glory. But since thy love be such, I do heartily accept and embrace thee in all thy promises, as Prophet, Priest, and King. But 'alas! I have so often foully fallen back, by my former slips and failings, and my own weakness is so discovered to me, that I dare trust nothing to myself; but does hereby wholly rely upon thy assisting grace and strength, hoping that thou will help me to the right performance hereof, and make all forth coming both on my part and thine. And since thou hast declared, that all that would reign must suffer, I do hereby engage in thy strength to take my lot with thee as it falls; and by thy assisting grace, to run all hazards with thee. I likewise, O Lord, accept of thy scriptures of truth to be my rule, that all the actions of my life may be squared thereby. Lord, I desire hereby to own all the controverted truths, that are founded upon thy holy word. I desire to adhere to thy holy covenant, national and solemn league, though burnt and buried by this generation. Likewise I desire to covenant with thee, in opposition to all the powers, civil and ecclesiastic, as they are now constitute, and standing in opposition to thee, thy

truths, and precious cause; and firmly engages in thy strength, never to own them till they be for thee. Now, O merciful God, I do hereby give up my two children to thee, they being of thy sufferers, that have not yet received the seal of thy holy sacrament of baptism. Lord, thou knows it is because of the unfaithfulness of these time-serving ministers, that they want it, and not in contempt of thy holy ordinance. Lord make them thine own, and I freely and heartily give them up to thee. And hasten the day that thou will send faithful teachers forth, that thy holy ordinances may be duly, rightly, and orderly dispensed in thy appointed way. What a day of rejoicing would it be, yet to see thy stately steps of Majesty in thy sanctuary, as in thy refreshing times in the days of old. Now blessed Lord, thou knows, that through the frailty of my flesh, and unmortified corruption, that I am subject to many failings. Therefore, I humbly protest, that unallowed miscarriages, contrary to the settled resolution of my heart, shall not make void this covenant. Now, O Lord, Almighty God, searcher of hearts, thou knows that I make this covenant with thee without any known guile; earnestly beseeching thee, that if thou espyest any flaw, or falsehood therein, that thou wouldst discover it to me, and help me to do right. Now, glory be to thee O God the Father, whom from henceforth I look upon to be my Father. And glory be to thee O God the Son, who art now become my Saviour and Redeemer. And glory be to thee O God the Holy Ghost, who hast sanctified and turned my heart from sin unto God. O Lord let this covenant that I have made, be ratified in heaven, there to endure for ever.

Subscribed with my hand at the Linn of Lairdmannoch,

JOHN CLARK.

N. B. This was transcribed from the principle, which was written and signed with his own hand, but hath no date.

The Dying Testimony of that tender Christian, and old Contender for Truth, JOHN BOYD; who lived in the Parish of Stenhouse, and died in Craig-Bank, in the Parish of Dalserf, Feb. 2, 1718.

IT being by the statute law of the great and sovereign law giver, the great Jehovah, appointed for all men once to die, by virtue of the broken covenant of works. By Adam, all men descending from him by ordinary generation, have sinned in him, and fell with him in his first transgression. So I being one of those; and finding this tabernacle, or house of clay, coming down, as sometime it went up; I think fit to leave this behind me, not by way of ostentation or vogue, but in all humility, and submissive lowliness of mind, to give God the glory, and to take shame to myself, for my many sad sins and strayings, either as a christian, or in respect to the cause. And (if it might please the Lord to make it so,) to be an incitement to others to draw near unto God, and to be tender of his noble cause and truths, which was sealed and witnessed for of old and of late; both in the time of persecution, and since the woful revolution. I shall not descend into every particular, either with respect to myself or others, or with relation to the cause; but some of the more general, wherein either I, or others (as I judge) wronged the honourable cause. But first I must say, before the Lord took a gracious way of dealing with me, (as I have

often afterwards reflected on it,) I was as great a rebel to God as many about me; but thanks be to God for that unspeakable gift Christ Jesus, that ever he was pleased to send, and he pleased to come into the world to save sinners, of whom I may reckon myself the chief. Again, I desire to thank him (next to that unspeakable gift, viz. Christ Jesus,) that ever he was pleased to let any of the lost children of Adam know ought of his revealed will; especially and only contained in the scriptures of truth, and opened up in the faithful preached gospel. O! How dark had this sublunary world been in after ages, since the drowning of the old world, if we had wanted these two great luminaries. O! My soul, and all that is within me, be stirred up to magnify and bless him for all these. But as the moon is subject to changes and eclipses, so the faithful preaching of the gospel is also eclipsed; sometimes through persecution, and sometimes through defection. But blessed b God for continuing the faithful scriptures with his church, when the other is out of sight for a time * Next, I bless the Lord that ever he privileged me to hear the persecuted gospel, and made me one of that persecuted party.

Particularly, O! How much ground have I to bless the Lord that ever I read Mr. Donald Cargill's, and Mr. Richard Cameron's written sermons, and enjoyed Mr James Renwick's ministry. For then the Lord gave me his love; then that word was made good to me, Hos ii. 14, 15. O but these were pleasant times. And now I bless the Lord, that ever he had a stated cause, and testimony in this land; but more especially for that stating of it, that he is King

* Observe Reader, that though you may be of opinion that the gospel, or organized church, cannot be out of sight or eclipsed, which is the universal doctrine of the day, yet this person seems to have thought otherwise, and with reason.

in Zion, and that he brought me to own the same. I come in the next place, to mention some of the evil things in our days; I mean since the woful revolution, and my accession therein; having tasted of the sweetness of the persecuted gospel, under the ministry of that foresaid worthy minister, Mr. James Renwick, and for a short time after the revolution, by Mr. Alexander Shields, I thought that world might continue then, at least I would have had it so. But oh! how soon after the persecution ceased, and Mr. Renwick's death, was there a change for the worse? Messrs. Linning and Boyd, loving their own things better than the things of Christ; and as tools to the indulged ministers at Glasgow and Edinburgh, began to use their Midianitish wiles, to draw both Mr. Shields and the party off their feet; and to make them relinquish their good old ground; wherein they were too successful over soon. For Mr. Shields was supplanted craftily by them two, and the indulged minister, ere ever he wist; and credit being engaged, he would not retract. It was long ere the people could believe this, that he was wrong, because of his former faithfulness, valiantness, and zeal in the cause and testimony. So having secured him, they (I mean his two false brethren,) made him their tool, to draw the generality of the party to a compliance, with both the civil and ecclesiastic government, ere ever they were aware of it: by representing grievances, and addressing the then committee of estates, and by doing the like to the assembly of their kirk thereafter; and by granting them a regiment of our men, promising (if need were) to give them another. In the sin and snare of which regiment, I was insnared; partly through the fair promises that were promised us, and partly because Mr. Shields was to be minister to the regiment. And I doubt not, but many others were insnared upon the same grounds. I continued with them two years; in which time, I

was often grieved with the base conversation of many of them. None of these conditions (on which we engaged) being performed; but rather on the contrary, all broken entirely: and we made to associate with all the rest of the forces, to the wounding and grieving of us who were tender. Yea, what dear affection did many of us bear to Mr. Shields, that if it had not been our love to him, we had neither gone, nor yet bidden so long as we did. But neither could he, for all his labours among them, better them. I being a commissioned officer of Major Henderson's company, when I and others were coming off, they could not hinder them and me to come away. But the superior officers not having to pay us our arrears, we received tickets from Colonel Fullerton to be paid by the lords of the treasury, (of which more afterward). So not long after, hearing that people might live far better in Ireland than here, I went over there with my family, and abode there too long, for any profit that either the cause or myself received thereby. For the space of several years, I, as well as others of my countrymen, behoved either to sin or suffer. And at the best, when we could not comply with the sinful impositions of the land, we were made to suffer, by their taking three times as much, and often more than that, in lieu of the thing they were demanding. Any encouragement I had to stay there, was Mr. David Houston, by whom I had my children baptized; the like I could not expect in Scotland. I had moreover, as hinderances, a numerous family all small, with a sick and tender wife, though a godly, true, and kindly yoke-fellow to me. After the death of Mr. Houston, my youngest son was born; in this time the general meeting of our covenanted brethren in Scotland, in remembrance of the brotherly tie, and obligation by virtue of the solemn league and covenant, sent over

some of their number once and again to us, to help us to state a testimony among us, and put some order to our confusions, by helping us to rid marches betwixt us and the complying party there; which was like a reviving in the midst of our bondage, and was the likest to the good old times I had seen since they were. They received our commissioners into their general meetings, and we received their causes of fasting, and conclusions. Thus we continued in that brotherly love and harmony for a long time; there being some from both England and Ireland, at their desirable general meetings in Scotland. About this time, our dear christian friends in Scotland, after several conferences with Mr. John M'Millan, getting him professedly to espouse the cause and testimony as then stated; they gave him their general and unanimous call to preach the gospel, and dispense gospel ordinances unto them. We, their poor fellow sufferers in Ireland, could not but rejoice with them, expecting that when they were served for the interim, we might be made sharers of the mercy also; which they were most willing to grant, and backing our message to him, which at last was granted and obtained. But meeting with a fearful dispensation in his over-coming, and parted him from them, who if they had win over with him, might have helped to have cast the balance even upon the right side. For before we could be got together, the other party, viz. thy complying party, had gotten him, and misinformed him, and in a manner wholly gained him on their side. So that when we met together, in hill of Franesky, and sent for him, and conferred with him there, he rather defended them with reference to what they held in paying the publics, than what we did in not paying them; baptizing their children before he had heard the conference betwixt them and us. And for a pretence or sham, brought over to Scotland a sort of obligation, signed by three of

them in name of the rest, to give the general meeting of our friends there. They not knowing the true matter of fact, were too easily satisfied therewith. But it was not so to us, which was like to cast them and us out; but it was got cemented again. While he was there, he always shuned converse with us; but they (I mean John Campbell and his party,) had always ready ear and access to him. At the little conference we had with him at Franesky-hill, finding him neither right in judgment nor practice, some of us (I mean myself,) could not take baptism from him; for I found him to be professing Mr. Renwick's judgment, but practizing the contrary, by admitting of compliers to this privilege of baptism; and so his practice made him rather of Mr. Langland's judgment, than of worthy Mr. Renwick's. And though I heard him seveal times in hopes of a better of it, yet still with a reluctancy; and that which also stumbled me at him, was that I heard him one time before the plurality of the general meeting at Crawfordjohn (speaking disparagingly of our worthy martyr ministers,) say, 'This party never 'had a minister but what had their own blots; Mr. 'Donald Cargill his blot, Mr. Richard Cameron his 'blot, and Mr. James Renwick his blot;' telling them all over as he had heard them. A discourse that was more meet to come out of the worst malignant's mouth in Scotland, than out of his, who was pretending to be their successor; and yet not one mouth in all the general meeting spoke against it that day; if he spake this on his own account, he might have forborn till he had entered the port, and made as fair an end of his work as they had done. If concerning Mr. M'Henry, it was not worth his while. For this Mr. M'Henry, a man of no principle at all, who would be any thing for a probable through-bearing in the world, (by some for this reason called probability,) a man who, as he had no

faith to trust God for food and raiment, so the Lord would not honour him to own his cause; but scourged him with poverty, ignominy, and contempt beyond all of his character in his day. Besides these forementioned things, his marrying with one of the present erastian ministers of this church, which was a thing that stumbled me much. But that which I have greatest ground to lament, was my giving consent to that sham satisfaction given by him to the general meeting, viz. his written submission, or acknowlegement to satisfy a church judicatory; while in the mean time, he gave no real signs of sorrow for what he had done. And yet the general meeting sustained it, except two men in Tinwald. Also, receiving a letter from him, to friends in Ireland, for their satisfaction, for the wrongs done to the cause there. Which letter was but a poor shift; upon which account, friends there have been much upbraided for complaining of that wrong, which grieved me that I had any hand in it. My keeping silence, and not testifying against changing the form and order of taking in of enterants into society, by resiling from the queries and articles, is that which was, and is very troublesome to me. And my continuing so long in society with those, who not only is guilty of defection, but stands to the defence of the same; is that which I desire to be humbled for.

But to return, while I was in Ireland, hearing that all military men, who had been in service in Scotland, was to get their arrears paid them; I, and others, went over to seek ours: little considering that it was the wages of iniquity, and in effect, an homologating of that black union betwixt Scotland and England, and so consequently approving of all the evils that thereupon might follow, till afterward. Yet, what through the straits of my family, and others insinuation, it cost me two overcomings, and much ado I had to get some little thing, by the means and help

of those whom I am employed; which, although it was small, proved no small help to my distressed family then; for it was at that time that the years of famine was. This was another piece of my compliance, and another effect of the Angus regiment. But at last being wearied of Ireland, I having buried my six children; as also the desire of mine eyes being deceased. And having but one boy of all my family left alive, I inclined to return home to the land of my nativity. I may say as Naomi said, I went out full and returned empty. Yet I must stop my mouth with that, who hath resisted his will and prospered? So returning, my son wanting baptism, yet being come to the years of discretion, he got it at Crawfordjohn, he taking the ties on himself, so my charge was the easier. All the troubles, stresses, crosses, and losses I met with in Ireland, I took them as punishments and chastisements from the Lord, for my going on, and joining with that regiment. And yet I cannot say, but even when I least looked for it, or least discerned it, many a time I thought that he made that out, that his mercies were over all his other works. O! how sweet many a time did he make his word to me; sweeter than honey, and the honey comb. I know not, many times, how I would have got through all all I have met with till this time, if he had not supported, strengthened, and comforted my soul in the house of my pilgrimage; so that I have been made to prize the scriptures, that precious word of God, above all things here; and have been made to pity, and think them poor folk, who found not more sweetness in the word, than in all things in the world; and never had their hearts and souls warmed thereby. And I have often been made to admire the matchlessness of his love towards me, that ever he should have cast any of his love, his undeserving love upon me, undeserving me. And

that when I was running away from him; and that he should have let out to me so many renewed acts of his love, when I had so re-iterated my acts of rebellion against him. I say of his love in reclaiming me, when I like a lost sheep went astray. And with reference to secret faults, and public steps of defection, O my soul, and all that is within me, be stirred up to magnify and bless him for so doing. Who am I O Lord God, that thou hast brought me hitherto, 2 Sam. vii. 18. "And is this the manner of men O Lord God?" ver. 19—22. His precious word, his precious self can never be enough prized and loved of us. His word ought to be dearly loved; but most of all he is to be loved, feared, esteemed, and reverenced. I tremble to think what will become of them that have little or no esteem for the precious truths in the scriptures. Surely, they who can set them at nought, can have little or no regard to the great Jehovah, who is the author of them. And what can they do more to the denying of the being of a God, than to deny the scriptures of the Old and New Testaments to be the word of God? It is the high way to cast of all, and so the plain path-way to hell and destruction. "Search the scriptures, for in them ye have the words of eternal life, and they are they which testify of me;"—said the blessed Saviour of elect sinners. To such a rebellious act, I think none to whom he hath been gracious, will dare to think or speak lightly of them. But on the contrary, the more they have of him the more estimation will they have of them. The 14th, 15th, 16th, and 17th chapters of John, having been passing sweet unto me; with the 8th of the Romans, and many passages of the Psalms, &c. For confirmation anent salvation, such as that, "Ye have not chosen me, but I have chosen you." "I in them, and thou in me." "That they may be one, as we are one." "I will not leave you comfortless, if I go

way, I will send the comforter unto you." And many moe, which neither modesty (least I should offend the generation of the righteous, who might think me self seeking therein,) nor will memory allow me to bring forth. Let this be only for his glory, and encouragement of poor doubting things, who would fain have a promise in his word. Next, unto his excellent self and precious word, he gave me a heart to love, embrace, and cleave unto his noble cause and testimony according to his word; as sealed with blood, and witnessed for, by that fair cloud of witnesses, and martyrs of old and of late. And more especially that part of it, viz. as he is King in Zion. Which, of all the nations under the heaven, Scotland hath been most honoured to contend for; which speaks good to her above all others, if so that it could be got fairly transmitted, and honestly handed down to posterity. O what ails the great ones of the earth, that they will not have him to reign over them? Surely he would not take away, but rather confirm and establish them in their kingdoms, crowns, and honours. And what means the subjects, that they often fear them more, than they do that immortal one. And what meaneth professors, that they will follow him for a while, and when they should stand stoutest for him and his cause, they do dastardly yield, succumb, faint, and turn in unto the enemy's camps; whereby they deny their captain, affronts his cause, weakens the hands of their more honest and faithful brethren, and encourages his and their enemies. But I may say with the Psalmist in another case, "Lord who shall stand, if thou contend with him for iniquity?" But O! the noble cause, of which it may be said, great peace have they who love thy testimonies. And I may say, more joy thy testimonies were, than riches all me gave. I bless the Lord that ever he did cast my lot among that party whom he honoured to contend for

him, to the death, for the faith once delivered to the saints. Howbeit, I forfeited the honour thereof, in a great measure by defection. Yet the Lord was gracious to me, in bringing me back again to them, that were the nearest it of any. And though our enemies have the ascendent, or be uppermost, and been so for a long time; even, ever since the overturning of the work of reformation, yet the cause is nothing the less honourable. And though great ones counts it a dishonour to own the same, yet it hath been owned by better than they. It hath been owned (and that even to the death,) by noblemen, gentlemen, ministers, barons, burgesses, and commons of all ranks; and these looked upon themselves not so much honouring it, as that they were honoured thereby: as every honest sufferer, contender for, and owner of the same ought to do, and will do if right. And will look upon all the expences of blood, and sufferings of martyrs, testimonies, honest protestations, and declarations in defence of Christ's rights, crown, and dignity; and in opposition to all the enemy's assaults thereupon, and affronts or injuries done thereunto of old or of late, as so many garlands and badges of honour that poor Scotland hath beyond the other two covenanted nations; yea, beyond all the nations of the earth; and to plead an interest in her covenanted head and husband's returning again. But let us not be proud, but humble and wrestle, and struggle on against wind and tide, until the break of day, or fourth watch of the night. I die a protestant, and that after the strictest sort, a covenanted true presbyterian, in opposition to popery, prelacy, erastianism, socinianism, arminianism, quakerism, sectarianism, indulgency, and toleration, and whatsoever is contrary to sound doctrine, and the power of godliness. The covenants for as low as they are now, will yet be upmost. The cause and testimony of the covenanted church of Christ in

Scotland, will yet be the cause of causes, in spite of devils and men. And how despisable soever these declarations and testimonies emited by the suffering remnant in the time of persecution, or since the revolution, in defence of, and for the covenanted work of reformation; and in opposition to the usurping tyrants and enemies thereof, and wicked iniquitous acts and laws. I say, when the Lord enquireth after blood, they shall be highly esteemed of. Therefore, whoever they be that despiseth that honourable cause, and the party for it, when the Lord begins to favour the dust of Zion, and to build up his Jerusalem, (though such of them as belong to God's elect get their souls for a prey,) shall be written in the dust; and such as were lightly esteemed of by them, in that day shall be had in honour, and their names when gone, shall be savoury to the generation whom the Lord shall honour to act and do for him, and that high and honourable cause. I firmly believe this, say or think the contrary who will.

Now farewel all earthly pleasures, comforts, and delights; natural relations and christian friends. And sometimes sweet fellowships and other meetings of the Lord's people. Farewel henceforth all grief, sorrow and trouble, and wrestlings against an evil heart, the world, sin, and Satan. Welcome Father, Son, and Holy Ghost, at thy right hand are pleasures for evermore. " For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though, after my skin, worms destroy this body, yet it my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another;" Job xix. 25—27. " The Spirit saith come, and the Bride saith come, even so come Lord Jesus. Sic subscribitur,

JOHN BOYD.

Tho. Henderson, witness.
Robt. Thomson, witness.

Some of the particular Soliloquies, and Covenant Engagements, past betwixt the LORD and ROBERT KNOX.

O Eternal and fountain being, who in thy beloved Son my Saviour, has decreed from all eternity, and seen fit in due time, to bestow grace on wretched me. To resign, and covenant away myself personally to the God of Abraham, Isaac, and Jacob; and made me, unworthy and wretched as I am, to choose thee for my own God. And now, after sundry and frequent renewings of the same, I do, through thy grace, and in thy strength, (being now resolved to enter into a new state of life,*) now write it with my hand, and over again indentures with thee, on these three heads: 1. Anent my match, if thou bring me into a married state. 2. Anent my lot in this my wilderness journey. 3. Anent my children (if thy eternal counsel hath determined me to have any.) Now O Lord my God, I humbly, and with submission to thy holy will, seek them from thee in the person of Jesus Christ. For as thou knows my heart, I cannot have them but as they are thy gift; the carving out of them, and a heart to improve them for thee. The first of them as an help, and that both as the furthering of religion in the family, and an help to my soul's case; together, with being a help in outward things. The 2d. as a place of God's honour, and of that melody that useth to be in the dwellings of the righteous, and a place of the poor's maintenance and habitation. The 3d. A gifted blessing. So all is borrowed from thee, and through grace shall never be possessed as mine own, but as

* This is an article altogether denied by the professors of this age, who sees no necessity of applying to the Almighty, either by fasting or covenanting, in cases of marriage.

thy loan. Now my desires of them I give to thee to be regulated, as I ever did before by prayer, and that both as to the timing and placing of them when received. All this, through thy grace, I promise under my hand. So now my God, my Christ, my covenanted head and husband, thou must do all this in me, and will do it; yea, and shall do it, by the power of thy grace and promised Spirit, or else it never will be done, yea, nor never shall be done. So over again, I humbly beg grace to fulfil all my former transactions and covenanting with thee. And here, by thy grace, on these same terms I have bound myself formerly, I ratify, renews, and binds myself, and with my hand subscribe, and humbly desires with reverence, to look to thee as my own covenanted God, for thy ratifying and making out of them; as well on my part as on thy own. So in thy strength, through thy grace, according to this I promise, and with my hand subscribes before these witnesses all about me; all heaven, all earth, my God, and my own soul

In Bought-hills barn, December 4, 1689.

Sic subscribitur,

ROBERT KNOX.

Another Transaction by the same Person.

O Thou my former covenanted Lord and master; my God and my King. I do here again design, and desire to renew my covenant transaction with thee. Now thou knows what did pass betwixt wretched me and holy thee in the Bought-hills, in the barn, and in the byre, and frequently about the yeard-dyke, and the brae-nook down beneath it. How often thou determined my heart to enter into this blessed transaction, and how thou followed the

essays of it, with so much of thy sweet presence, that I could desire no more while on earth (but the continuation of what I then felt,) for my own particular case. Now O Lord, I do here again, poor wretched I, with the heart that thou hast given me to this work, make a new resignation of myself away to thee, soul and body, to be at thy disposal in all things, and at all times, heartily and cheerfully; and with the heart that thou of thy free grace hath given me, has made me to accept of thy Son Jesus Christ in the very terms thou offers him in the gospel, (desiring salvation no other way, nor upon any other terms, but these terms thou offers him in the gospel,) to be my only Saviour and Redeemer, head, Lord, and master, and in all his three offices. And although O Lord thou knoweth I have failed in many things, yea, in all things on my part; and most of all in this, the taking of Christ in his kingly office, viz. to be king in my heart, at all times, and in all places and things. Yet O! my own God, yet O Lord thou knowest, that it was one of the clauses of this contract, that thy Spirit did lead my soul to make with thy blessed self, that failings on my part (against which thy grace in me, resolved, when I was any way at myself,) should not make this bargain void. And that I ever petition thee to be forth-coming, both on thine own part and mine. And now I do it over again, looking to thee O God, in the holy contrivance of the covenant of redemption, as it is revealed in thy word. And seeing the love that moved the Father therein, in sending the Son, and the Son in undertaking to come in our nature, to give satisfaction to offended justice; and so in due time underwent the curse and vengeance of the law, due to us for breaking of it. And the holy Spirit concurring in his applying the same to all the elect; and particularly to me, in opening mine eyes, and letting me see my lost condition and need of a Re-

deemer, when I was so blind, as thou knowest O Lord; and determining my heart to that, that thou hast been witness to all along, since the day that thy spirit moved my heart to make choice of thee for my own God. And now I, unworthy as I am, through thy grace and strength, according to the covenant of grace likewise revealed in thy word, do here accept of Jesus Christ, the Son of the Father; whom thy word and Spirit has convinced me, really to believe that he was actually crucified at Jerusalem, and did give satisfaction to law and justice for the elect; and did bear the Father's wrath due to them, in his soul and body. And likewise thy word and Spirit has made me believe (not before I closed with thee, but since,) that thou had me in thy mind in all this; both in the covenant of redemption, where the particular number was given to the Son by the Father, and the Son undertook and accepted to pay the debt; and in the covenant of grace made between God the Father, and the Son as Mediator and head of all believers, and in all thy sufferings that thou underwent in the days of thy flesh. O! dear Master, Christ, when thou wandered up and down, hungry, thirsty, and wearied; and when thou was betrayed in the garden, after thou had wrestled till thy sweat was like drops of blood; and when thou was buffeted, and spitted on; and when thou stood speechless before Pilate, and when thou cried on the cross. This unites and betroths my soul to thee, to think that I, unworthy as I am, was in thine eyes and heart too, as a seal in this. And here I own thee as my cautioner; and seeing that thou, O my God, has cleared in thy word, that faith's actings on the death and intercession of thy Son, gives right to all his purchase; and that it is the only instrument of our justification And that by accepting of, and adhering to, and relying on a crucified and slain

Christ, we are absolved from the law and justice. So here, O my God, I humbly, under the sense that I am guilty, and that Christ freely died for me, shelter myself under a crucified, dying, slain Christ, as my cautioner; and so expects, through free love's contrivance, and the accomplishment thereof, according as it is holden forth in the gospel and promises of the new covenant, that law and justice has taken vengeance legally on innocent Christ, for my sins that was imputed to him. Do likewise, in the same manner absolve legally, guilty me, through the imputation of Christ's spotless righteousness to me. And that I am as really justified through the same, being now applied by faith, and shall be saved, as he was really condemned for me, and suffered the just for the unjust. Now, O my God, I transact with thee again, and writes it with my hand, I take thee, O Father, fountain being, for my God, and plead myself to be one of thy children. I take thee, O Son, to be my Redeemer, and pleads myself lost and undone (as justly I may,) that thou may save me. I take thee, O holy Spirit, for my convincer enlightener, sanctifier, and leader; I take thy word for my law, and for the rule of my life. I heartily accept of all the terms of the covenant, and desires life upon no other terms. According to all this, I make a sure covenant with thee, (and puts my part of it on the cautioner, otherwise nothing but sins, iniquities, and heinous provocations,) and writes it with my hand; and satisfyingly I rest in assured confidence, in the day when all secrets shall come to light; I shall find that thou, O my God, hast heard, and written this in heaven, thy dwelling place. In witness whereof, I have written this with my hand, at Kersland wood, the 8th of July, 1696.

Sic subscribitur,

ROBERT KNOX.

A short, but true Relation of the LORD's way of dealing with JANET M'GINNIES, who lived in the Parish of Dalry in Cuningham, in the Shire of Air; and died in the Town of Dalry.

I Have lived in this wilderness these full 40 years; and finding it an obligatory duty, lying heavy on me, to leave in record some of the great and unsearchable kindnesses which the Lord hath had, and manifested in and towards my soul, in bringing me out of spiritual darkness into his marvellous light, by his dear Son Jesus Christ. And hath begotten me into a lively hope; so that I may say, O! What a wonder of wonders do I see, in bringing me into peace and acquaintance with himself. For before that, he made me dwell many days at the foot of mount Sinai; where I heard nothing but thunderings, and lightenings, and a strict and fiery law, sounding forth nothing, but cursed is every one that abideth not in, and performeth not the words of this law. So he having discovered to me what I was by nature, and let me see the sword of justice hanging over my head, at length was pleased to give me that great and nonesuch unspeakable gift, even the Son of his love; who had told down a well paid price for the redemption of my soul, even by giving me the gift of faith to lay hold upon Christ, and making me submit to his righteousness, and close with him upon his own terms, in all his three offices, as a prophet, to teach and instruct me; as a priest, to satisfy divine justice for me, and offer up my lame, halt, maimed, and withered sacrifices; and as an intercessor for my daily failings; and as a king, to reign in and over me, and to subdue all mine enemies. O! how wonderful was his love, and how great was his kindnes or goodness to my soul; in

that he brought me out of a land of darkness, as darkness itself; and out of a barren wilderness, where were nothing but serpents, fiery flying serpents and scorpions, pits, snares, traps, and nets, to take and intangle my soul Praises, O praises be to this great King! Jehovah Israel's God, yea, mine own God is he, who brought and carried me to a pleasant soil, and green pastures, even his word and holy Spirit. Yea, he hath given me the tree of life, (which is himself,) and in having him, I have a right to all the fruit that grows on that pleasant tree. So that (by his grace) I can put to my hand to any of all the fruit and call it mine own. O! what a sweet and pleasant life is it to travel up and down the fair field where the rose of Sharon grows, where every thing smells of that rose. O! how did he dandle me upon his knees, and lay me in his bosom! O how sweet is a clap of Christ's soft hand upon a sick soul's cheek, or side of the head, (to speak after the manner of men,) I mean, O how sweet is his word and spirit to a wearied soul! When I think upon that time and season, when he said to my soul, "Let us go forth to the fields, let us lodge in the villages, and there will I give thee my loves." Song vii 11, 12. And that, "Thou art all fair my love," &c. Song iv. 7. O! what pains hath the chief among ten thousand been at, in seeking out and pursuing after such a black bride, even me. O! this may be the wonder of men and angels! How (as it were) hath he hunted and hawked after me, through moss and muir, bank and glen, chacing after and seeking the wild fowl; and never gave over the chase till he got it, even me, which his heart was set upon. And when he had caught me, he behoved to have a cage to put me in, being so wild by nature, he took all ways to tame me, and bring me in about his hand. And yet for all the pains he took, there remained still a piece of the wild corrupt nature, through the

remainders of sin, and upstirrings of Satan, that made me many a time (as it were) take the flight, and flee away to the wilderness, and muirs where I was wont to haunt. Yet he had such a care of me, in keeping and reclaiming me, that often he behoved (as it were) to make a strong wall of stone, and breard it well with briers, and thorns of afflictions, of crosses, of necessities, and wants; and so tamed me by these things. So that (by his grace) I desire to be about his hand; for by his grace he now hath made me to see, that there is no life or living, but in him, and on him; and that by continued acts of renewed lively faith, making use of Jesus Christ for every thing, (whether for soul or body,) that I stand in need of. So that by faith and prayer, or prayer in faith, I do now live upon the glorious Son of God; seeing he in his everlasting love hath espoused me to himself, and I am well content with my match. O! this love hath so strong grips of me, (I believe) that out of his hands I cannot win, though corrupt nature were never so fain. But I am well content to be holden by him. I say a soul cannot win away, for all the branglings that sin, Satan, and corruption can make, which is once savingly interested in him. Praise, O praise be to him for evermore, that hath brought me to a resting place in himself; so that by his grace, I hope my soul shall no more go out after the vanities of this life, to be lost by them. For the Lord hath manifested himself to me, and hath now made it my element to think, speak, and meditate upon these things which are above. O! how sweet an exercise is it, to be still putting up our request prayer-wise, by the hand of faith; and by that same hand, obtaining and bringing back our soul requests from the Lord. But yet, we must not think that we will ay get our requests answered when we would, or when we would fainest have them, or thinks there is great-

est need of them. No, no; but we must wait till his time come; and yet be at the use of means with great diligence and patience. O how hath he made me to stand and wait, to look and long for his relief, when I was under heavy pressures, and got not relief in the way that I would have had it; but he took his own holy way with me, yea, he only strengthened and supported me to stand under the burden of affliction and temptations. O! how was that word made out unto me, Deut. iv. 34. "Or hath God essayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors," &c. O! happy they who have God so near them. O! how hath God sought and found out the elect. And O! that they would call upon him for all things. O! how unspeakably and highly are they honoured and favoured of the Lord, who have him near them. The Lord bestows upon these that calls upon him, what he sees fit and necessary for them. O how pleasant is it for the soul to run to him, and to seek every thing from him that it hath need of. The soul by a continued tract of going to the Lord, wins to be familiar with him. He (as it were) knows the knock of their hand, and they have a free and fair entrance to the chambers of his presence, where all their suits gets a hearing, and that as often as they list (when there,) so that I may say, O how condescending is the Lord, to hear poor bodies' secrets; and he imparts his secrets to them again. He feeds them with the secrets of his love. When a poor body's heart is like to break about his born down work and interest, and for that their hearts are bowed down, and they refuse to be comforted, casting by all other cares. When the drought by day, and the frost by night, consumes them; and when sleep is made to depart from them; when the soul does take up its lamenta-

tion, how do the foxes walk upon mount Zion! Princes are hanged up by their hands, and the faces of elders are not honoured. How sweetly doth the Lord come in with that word, Obed. 21. "And Saviours shall come upon mount Zion, to judge the mount of Esau; and the kingdom shall be the Lord's." O! how great loving kindness is it, and favour that the Lord confers, and gives poor things, when he put such a noble and honourable piece of work in a poor body's hand, as to be concerned in his noble cause, with his headship in his house, and all his kingly and royal rights and prerogatives; in a day when all is going to wreck and ruin; when all that fair plenishing, and vessels of the house are carried away into captivity, not only by avowed enemies, but chiefly by Zion's professed friends. And yet holds all to be duty that they have done; even when others are bearing the burden and heat of the day. When some poor bodies have desired it of the Lord, that he would bring some off from those backsliding ministers, back to his house and work, &c. All the answer that was gotten was, that "none of these men shall taste of my Supper." Which (as they took it up) the meaning was, that he would not honour them to bear service in his house, when he cleanseth it of buyers and sellers, the Lord will have another sort of qualified instruments, for faithfulness than they have been. When he comes back to his house, he will bring fitted instruments with him, such as will not seek their own things, but the things wherein Christ will be magnified and glorified, and his name made great. Those that will run his errands, such as shall lie betwixt the porch and the altar, crying Lord spare thy people.

At Dalry.

Sic subscribitur,
JANET M'GINNIES.

N. B. The date was wanting in the principal copy, so could not be here inserted.

Some Remarks of the Lord's Infinite Wisdom and Providence to the said JANET M'GINNIES.

THE Lord in his infinite wisdom, saw it fit to keep me empty handed (in a great measure) of the things of this world; yet knowing and believing that he could have given me riches and wealth, as he had done to others, if he had seen it fit. Therefore, I desired it of the Lord, that seeing it was his will to withhold these things, that he would give me some things as good in the room of them; which he hath granted, (for by his grace) I can say that he hath given me great contentment with my lot and condition; so that I am made to suck in the sap of the creature comforts out of the breasts of contentment. The Lord hath also let me see, that I am a stranger on this earth, and a pilgrim, and as it were bearing me up among uncouth faces; yea, he hath smiled upon me, through many a strange face in this land, and caused them to minister to my necessity. O! how carefully and wonderfully, and providentially hath he provided for me, and the fatherless (meaning her children) in this wilderness, who had neither tilling nor sowing, nor gathering into barns; nor cows, nor ewes milk; yet still the Lord was ay a present help in time of need; so that I may say, that he hath had a continual care of me, and my wants. And I may say, as many wants as I had, he had as many outgates and rich supplies provided for me. So that I may say, the way to bring in providences, is still to be observing Providence; even from a drink of cold water, to salvation. O! how many times have I been shut up within the walls of out-

ward wants and necessities, so that I knew not, many a time, what hand to turn me to. But he still did make me look to the art that he was on; and so I was supplied. Yet many a time, when I looked for him one way he hath come another. When I looked for him in the high way, he took the low way. One time I being empty handed, I rashly and unadvisedly said, they had not a cross who had a full meal chest. Yet the Lord being kind, suffered me not to pass without a sharp rebuke or chastisement; for the word was no sooner out of my mouth, but he presently withdrew himself in such a measure, that I was not able to bear it; but was made to break or cry out, O for the light of his countenance. And so he returned with the light of his countenance as formerly unto my soul. And now the Lord hath let me see a two-fold advantage, by being empty handed of the things of a present world, 1. To see the Lord's providential hand in providing continually for me, things convenient for me 2. The morsel is never sweeter than when it is new come out of heaven; and when they get a spiritual draught to wash them down. The pleasentest history that ever I read, (next to the holy Bible,) is the history of his providences, which the Lord by his grace hath recorded on my soul.

Sic subscribitur,
JANET M'GINNIES.

Dec. 22, 1716.

P S. It would seem that this paper was written three or four years before her death; and she having given it to her friend Isobel Rodger, in Green-hill, in the parish of Kilmalcomb, and thereby wanting it at the time of her death. Or else it is to be judged, that it had been more full. Which deficiency, it is hoped the christian reader will excuse, since she wanted herself the first draught to supply after it.

The principle copy was written by William Dickie, her son, merchant in Dalry, and is to be found with the foresaid Isobel Rodger. This is a true transcript. W. W.

The Lord his faithful ones doth lead,
Who trust in him as their only head.
And leads them on in pastures green,
Which the wicked eye hath not seen.

The Personal Covenantings of JEAN STIEL, in the Parish of Shotts, at three different times.

The First.

O Who can be sufficient for these things! To tell what God hath done for my soul; who was by nature an heir of wrath, a born rebel to the God of heaven; and yet his wonderful and matchless love, bought me when I was running head long to the pit of destruction. Near, or about the 19th year of my age, thy holiness let me see that I was an heir of wrath, and brought me into covenant with thy holy self; and caused me (through thy grace) to swear my wretched self away to thee, the King, the only living and true God, to take thee for my portion through time, and to all eternity. And thou confirmed by setting too the seal of the covenant, when thou said my name was written among the living in Jerusalem. At another time thy holiness said, thou would never leave me nor forsake me. Thou said, thy faithfulness should be a shield and buckler unto me. Thou said that thou would make perfect what

concerns me. And that with thine eye set upon me thou would give me direction.

Sic subscribitur,
JEAN STIEL.

The Second Covenanting.

O Holy, faithful, and true God. O! miserable wretched I. A wonder of wonders, that ever thy holiness should have looked upon the like of me, one of the vilest of sinners. Much more a wonder, that thou should have condescended to determine my heart to enter into covenant with thee, the high and holy one that inhabits eternity. Now, since thou hast done so, thou must undertake for me, poor me, to make me willing and obedient to all thy revealed will, without exception. O! sweet God, accept of a poor thing, who desires to be under and at thy commanding, and how to be led and commanded by thee, and thee alone. Now I do as I can, give up my sinful self to thee, soul and body, to be at thy disposal; only thou must be forth-coming for me in all things. And now thou art God thyself, and none else. Witness my consent to the everlasting covenant. Unworthy

Sic subscribitur,
JEAN STIEL.

Third Personal Covenanting.

O Holy Lord God, thou knows that this is the third time that thou hast brought me into personal covenant with thy glorious self; who am an unworthy wretch. Now since thou hast in thy royal

bounty, and wonderful condescendency, looked upon poor me, an heir of wrath, in shewing poor me so many unspeakable favours. O! sweet God, thou must write thy law in my heart, and put thy truth in my inward parts; and cause me, that I never depart from thee. And upon the terms of thy covenant, I do swear myself away, my sinful self to thee, in soul and body, to be at thy disposal. To have my iniquities subdued, and thee to be my leader and commander in all things. This is a full surrender, never to be recalled. Only thou must put in what is want-in my part. Witness my consent to the everlasting covenant. Unworthy

Sic subscribitur,
JEAN STIEL.

The particular Soliloquies, and Personal Covenant Engagements with the Lord, of that good honest old man, JOHN WILSON, Gardener in the Shire of Air; written privately by his own hand, at several times and places.

Transaction I.

O Holy and blessed God, I desire to come to thee this day. And O! that I knew how to come, for I am one of the poorest, and vilest of miserable sinners that is upon thy footstool. And I am a poor unwise, witless, undaunted creature; like a wild ass colt, playing the fool every day. And knows not how to be religious, nor how to go about religious duties. Dear sweet Lord, learn me how to come to thee. Blessed be thy holy name for evermore, that ever thou was pleased to put it in the heart of my

parents to take such care and pains of me, as to put me to the school, to teach and instruct me to read this sweet Bible. Out of which thou hast let me see my lost condition by the fall of Adam. But this I have to speak to my own shame, my unwillingness to be instructed when pains was taken upon me; but would rather have played away my time at vain fancies and childish pleasures, which agreed better with the natural heart. Yet by the reading of these sweet scriptures, thou caused that word fall in my way, that hath been very piercing and terrible to me, that says, " Cursed is every one that continueth not in all things, which are written in the book of the law to do them." And now, I see myself lying under that curse, and how to win from under it I know not. O! poor weary soul, what wilt thou do, for God is at feud with thee, and his justice is standing confronted againt thee. All heaven is at variance with thee, because thou hast broken the law of God, and thou hast been too long at peace with sin. The threatenings of the law are out against thee, with fearful terrors, crying, cursed is thou for breaking the law. And now I see myself an heir of hell and wrath, and a child of disobedience, and there is nothing in me but vileness and unworthiness; and every day and hour I am ready to perish. O! what shall I do to get justice pacified, and the anger of a holy and sin avenging God turned away from unworthy sinful me, a poor filthy mass of corruption. Oh, and alas! that I should have so often grieved the holy Spirit of truth, that blessed comforter, the Holy Ghost. And that the great Creator should be provoked to anger by a poor sinful creature. Now, poor soul, remember that it will not be safe for thee to abide in this condition. Get thee out from Satan's camps, cast off his filthy slavish service. Tell him that thou will obey him no longer, and that thou will

not be a drudge nor slave to him any more with thy will. Poor silly soul, thou must choose a new master and new company. O! for Christ to be my real friend, and this sweet Bible to be my comforter and instructer, with the Spirit's assistance. For by this thy word, I see that I was conceived in sin, and brought forth in iniquity. An enemy to all good, and ready to run into all evil. So that I cannot do what is good and right, because in me there is no good thing. And to live and die in this condition, is what I dare not think upon. O! long eternity! Who may be able to think on the want of that sweet company, and to be separate from the glorious presence of the blessed Trinity, Father, Son, and Holy Ghost, one God in three persons; angels, and the spirits of just men made perfect. And who can be able to endure the everlasting flames of everlasting torment. Alas! I dare not think upon it. Now, dearest Lord, tell a poor sinner what to do in this condition, and how to win out of this woful estate of sin and misery; and how to win within the compass of the arms of divine mercy. It is true, thou hast just ground to reject me, and cast me out of thy sight. For I confess that every sin deserveth thy wrath and curse, both in this life and in that which is to come. And I really believe that there is nothing in man that can do him any good, or that can in any case be helpful to him. For all the faculties of the soul, will, judgment, and understanding, &c. are wholly corrupted with sin. And I believe that thy commandments are faithful, just, good, holy, and true. And that all thy promises and threatenings shall be accomplished in due time. And I believe that this is the pure gospel, and cleanly ordinances of Jesus Christ, that have been taught these years bygone; which hath made me in some measure fall in love with it; especially, since I became a hearer of thy sweet and eminent servant, Mr. William Guthrie,

that is now put from his ministry and poor flock in Fenwick. I dare say this day, my soul hath been refreshed in hearing him preach upon several texts of scripture, especially Mat. xiii. 31, 32. and the xvth of Matthew, concerning the woman of Canaan; and Mat. xvi. on self-denial, and taking up the cross. And his last sermons on Hos. xiii. 9. "O Israel thou hast destroyed thyself, but in me is thy help." But now the table is drawn, and the poor children are like to starve for hunger. And I, a poor silly child, am sticking in the birth, and hath no strength to be brought forth. Lord, help poor me to take thee for my teacher, prophet, priest, and king; now when the true preached gospel is going away, and antichrist is taking possession in thy covenanted lands; and popery and prelacy are coming in with all the malignants, to ruin thy glorious work of reformation. Learn me to close with thee, and to covenant with thee, upon thy own terms. And though I be a poor, silly, witless, empty nothing, yet with soul and heart, and all that thou hast given me, this day I take thee to be my God, in Christ; and with the small strength that I have, I desire to lay hold upon the promises, and to make a covenant with thee, to be for thee and not for another, both here and hereafter. And begs that thou wilt make this covenant sure on thy part and mine both. And takes heaven and earth as witnesses to this bargain, that it is no vain conceit that puts me to this transaction; but only because I neither dare, can, nor must want thee. And now, blessed Lord, thou knows that I can do nothing but miscarry. Thou must carry on the work, and give wisdom and understanding, and a right judgment to observe what is pleasing in thy sight. And I beg that what failings are on my part, may not make void this bargain of personal covenanting between thee and me. I fear Satan and the deceitful heart will be

ready to ruin and undo what hath past betwixt thee and poor me in this personal covenant transaction. Therefore, blessed Lord, set on thy seal upon this wild heart of mine, and make it take fast hold of thee for salvation. And whatever change of government come through the land, Lord bind my heart and soul fast to this blessed covenanted work of reformation, of the pure church of Scotland, in doctrine, worship, discipline, and government; Confession of Faith, Catechisms Larger and Shorter, and solemn covenants, national and solemn league: for upon this foundation of the prophets and apostles, of which Jesus Christ is the chief corner stone, I resolve through thy grace enabling and upholding me, to drop down the anchor of my soul. And I desire Lord, that whatever teachers comes through the land, that is not cleaving to every hoof and hair of the covenanted work of reformation; that thou wilt teach and instruct poor witless me, and unskilful me, not to be led away with them. And now, O sweet Mediator of the new covenant, who hath begun thy work in my soul, carry it on, and bring it to perfection, even a blessed and happy perfection, until it be fully accomplished, and perfected in glory, which thy poor needy child longeth for. Subscribed with my hand, July 1664.

JOHN WILSON.

Transaction II.

LORD thou knows my former engagements that passed betwixt thee and poor silly me; wherein I rendered up soul and body, and all that thou gave me, to be at thy disposing, and promised to be for thee in my poor silly station; and to own and avow the holy scriptures as undoubted truths; and de-

clared my adherence to our noble covenanted work of reformation, that is hated and despised this day by the bulk and body of this generation, of whom better things might have been, yea, was expected. Now, Lord, what wilt thou do for thy great name? Let not the memory of thy glorious work of reformation perish out of these covenanted lands of thine. Glory and honour to thy great and holy name, that thou hast kept to this day, famous and faithful witnesses for truth in these lands, that hath kythed their tender respect and love to thy cause, work, and interest. Who have not counted their lives too dear for thee. They have wandered about in deserts for thee; they are counted as the off-scourings of the earth, for the testimony of thy precious truths. Make them yet bold for truth, O Lord, and let thy work perish not; for the wicked and ungodly are surrounding them on all hands. Yet Lord, sure thy church in Britain and Ireland is dear to thee; therefore thou wilt not let that glorious work be altogether destroyed. For it is surely thy inheritance upon earth, and thy possession, which my soul adheres unto this day. And I count it my great mercy, to be in a land where so glorious a work is begun. Dear Lord, keep up the memory thereof, and raise up witnesses for born down truth; and display a banner for thy glory, and their comfort, who love thee aright. Now, holy Lord, pardon all my sins and guiltiness before and since my transaction with thee; and let me not play the fool in it, for the heart is deceitful, and there is much desperate wickedness lurking in it. And thou knowest Lord, that I am a poor silly, simple, changeable creature, and ready to be beguiled. But now I am neither my own tutor nor master. With heart and soul, and all that thou hast given me, I have fully dedicated myself and all over to thee, to be at thy service; and I hope never to take my word again. And now I am

come here this day, O Lord, to partake of these holy ordinances of thy own appointment, dispensed by thy faithful ministers of the gospel of truth; and resolves here in thy strength, and through thy grace assisting me, to renew all former engagements, and personal covenantings with thee. And promiseth here, in the presence of the congregation, of thy persecuted ministers and people, on this hill side, in the parish of Maybole, to be a sharer of this same persecuted gospel, and thy persecuted people, to live and die with them, and to have one lot with them. And in sign of my interest in thee, I take the sacrament of thy supper this day upon this same account, to be a follower of thee, and an adherer to all thy persecuted and born down truths in Scotland; and so I eat and drink at thy table, that is clean, when all other tables are defiled. O! dear Lord, make me a right communicant; and what is promised, make it come to a happy performance Now sweet Lord Jesus Christ, the Mediator of the new covenant, take away all the filth and deceit of the heart, that afterwards I may not get leave to lift up the heel against thee. Satan's assaults are both dreadful and alluring; and flesh is weak and can bear nothing. Lord thou must uphold, and give overcoming grace; renew acts of thy love, to make the same grow in grace. And at every new trial, give renewed acts of power and saving faith. Glory to thy holy name, for such a day of the rich manifestation of thy power to a poor persecuted people, venturing upon the hazard of their lives, to follow the precious persecuted gospel.

Lord give them the sweet spirits of it, that they may praise thee upon the borders of eternity. Now, I wholly engage solemnly soul and body to be thine, and for thee; and also, my poor motherless child. to be entered an heir in this same covenant with thee. Lord make her a child of thy family, and write thy

law in her heart, and bring forth young ones to serve thee; and recover and build up thy fallen down tabernacle that is lying low; and bring down the kingdom of antichrist, that hath overspread the nations, and defiled these thy covenanted lands. Now, O Lord, I dare not but enter my protestation this day, against all the wrongs done to thee, and to thy covenanted work and people; and against all the wrongs done to my dear Lord Jesus Christ, thy interest, crown, and kingdom. And I hereby declare, that I own thee as only king in Zion, and head of thy own church. And I disown all, both kings, nobles, ministers, or others, who have usurped upon, or wronged any of Christ's crown rights, and royal prerogatives. And I likewise protest against all popery, prelacy, erastianism, quakerism, and all errors and schisms that are any manner of way hurtful or wronging to the cause, interest, truths, and glory of my dear Lord, throughout these covenanted lands. And in particular against that woful supremacy, that hath so far wronged our covenanted God, and destroyed the poor church of Scotland. O! if I could mourn and lament for all the wrongs that our God hath got by all these abominations. And for that hurtful church wasting indulgency, which is not among the least of the wrongs done to God, for it hath consumed and worn true love and zeal out of the hearts of the godly; so that there is no standing for the truth, nor laying hold upon the liberty whereby Christ hath made his people in these lands free. Oh and alas! that ever it should have been embraced by the godly in this land, who had sworn to stand to our pure reformation, and true presbyterian religion, that is now trod down under foot. For these who have accepted of this woful indulgence, have neither a heart, nor a tongue, to speak against any of these vile and abominable acts and laws whatsomever, that the abominable wicked perjured party

put forth. Lord strengthen the hearts of thy poor people, to stand stedfast for truth, and for the noble testimony that is like to be lost. O! let it please thy holy Majesty, to keep me from engaging with any of these unlawful oaths and bonds that is pressed by a popish prelatical party, to debauch and defile the consciences of men. For all their wit, policy, and craftiness, is to make thy people vile, contemptible, and hateful. Remember these thy covenanted lands, O Lord, that is dear bought by thee; this dear purchase is the price of thy blood. Display a banner for truth, strengthen the hearts of thy people, and make them valiant for thee. Lord keep up the remembrance of thy covenanted work in Britain and Ireland. Keep the everlasting arms of thy strength about thy true interest in these lands. O! for Zion's sake arise, and for Jerusalem's sake hold not thy peace, till thou make the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Now, glory be to thy holy name for ever, that thou hast been pleased to hold in the horns of thy enemies, that they have not got this thy work hindered this day. Take the glory to thyself, in making the work of this sacrament, to take a spiritual working upon the hearts and souls of thy children; and also, upon my barren and unfruitful heart, to make it thirst for thee, and to make the covenant firm and sure betwixt thee and me, so that failings on my part, against which I resolve as thou knowest, shall not make void this covenant. Since I have accepted of thy offers upon thy own terms, and I will henceforth wait for good from thee And here I take to witness, these hills and vallies about me, that this day I have closed with thee; and begs help of thee to set up an Ebenezer, hitherto hath the Lord helped me. O! thou that hast begun this good work in my soul, perfect it that I may praise thy name through time and all eternity. Glory, glory

be to thy great name, who alarmed me when I was destroying myself; and did not only convince me of my hazard, but also opened mine eyes to see the remedy and relief purchased and provided by Jesus Christ for lost sinners. And did persuade and determine my wild heart, in some measure, to fall in love with Christ, as the only enriching treasure, and the only way to obtain eternal life. Lord teach thou me how to covenant with thee aright, and how to get salvation made sure to myself, that I may have a right to all the sure mercies of David, and blessings of Abraham; and that I may have the favour and friendship of God made sure to me for ever. Now, with my heart and soul, and whole man, as I can, I this day make choice of thee, and resolves from henceforth not to be my own, but thine; and that every thing that concerns me shall be on thy care, as my head and Lord.

Now, I know that thy consent to this stands recorded in scripture, so that I need no new signification of it. And I have accepted of thy offer upon thy own terms, and I will from henceforth wait for what is good, and for salvation at the end. And as thou art faithful, pardon me in what is amiss in doing this thing that I have done; and accept of me in my sweet Lord Jesus Christ, in, and through whom only I desire the pardon of sin and acceptance with thee. And in testimony hereof, I set to my seal. As witness my hand and subscription,

JOHN WILSON.

At Maybole,
August 4, 1678.

Transaction III.

O Holy Majesty, how shall I come before thee this day? How shall I open my mouth to speak to thee? that hath nothing but polluted lips to speak with. And thou art a holy, just, righteous, and everlasting God. O! Who can think, or speak, or act, or do any thing with that holy reverence, fear, and awe upon their spirits, which ought to be. Far less can I do it, who am a poor silly, unwise, changeable creature, who comes far short of that knowlege, understanding, and watchfulness that many attains to. But thou art holy; the blame lyeth at my door. For much pains thou hast taken upon me, to bring me to the knowlege of christianity, and to learn me the true principles of godliness. But alas! there is a corruption through the whole nature; filthy original sin, that defileth both soul and body: when I look upon it, I find it to be the filthiest and worst of all poison; for the poison of the vilest creature that is, can reach no farther than the flesh; but this poison of original sin reacheth both soul and body; so that the holy image of God, that man was created in, in the day he was made holy and happy, just and innocent, original sin hath made that glorious and beautiful image, a deformed thing like the image of Satan. And in this condition are all the posterity of Adam by nature, until once thou, O Lord, by thy overcoming power, waken the conscience, and let the poor sinner see a sight of its undone condition that this original sin hath brought it unto. And that sight the poor guilty sinner cannot behold, unless mercy and truth meet with it, making the poor sinner look upon a bleeding Christ; and in some measure get a sweet sight of his complete righteousness coming in its room; saying, "the seed of the woman shall bruise the head of the serpent." Then the

poor needy creature wins by little and little, to see that it hath nothing of itself. But standing in its filthy rags trembling, looking upon its poisoned soul and body, as one of the filthiest, vilest and most miserable creatures that can be upon the face of the whole earth; and all that they can do in the mean time, is but like the jailor, when the terrors of conscience seizeth upon it, it is seeking a sword to destroy itself; unless that there come such a sweet word of command, with power, from that gracious and wise counsellor of peace Jesus Christ, saying, "Hold thy hand, do thyself no harm." O! how soon would the sinner be lost, and that eternally, if it were not this. Then it begins to look where it hath been, and sees that it was not a hair's-breadth from being lost eternally. O! then would not the poor silly soul be content to have the liberty, with Mary Magdalen, to sit down at the feet of lovely Jesus, to burst out its heart in tears, to wash these beautiful feet, that came skipping over the mountains and leaping over the hills, bringing home peace and pardon to the poor destroyed sinner, that was before but Satan's drudge, servant, and slave. O! how well content would it be to get liberty to lay to its barren and hard heart to these bleeding wounds that precious Christ received for poor sinners, of whom I am chief; for it was these wounds and stripes that brought both life and health to many a poor soul, even to poor mourning and repenting sinners. It was even thy taking on that prickling crown of thorns upon that blessed and lovely head of thine, that made poor sinners heads fit to wear the crown of glory. It was that wound that thou received in thy blessed side, that opened up a living fountain to wash away the filth and uncleanness of original sin, and actual transgressions. Lord draw out these bitter consuming roots, of original sin, out of my soul; root out ignorance, unbelief, covetousness,

worldly-mindedness, and all other soul-murdering treacherous enemies, that hinders me from my duty, and serving of thee. I enter my protestation at the throne of grace, against all corruptions in me, or in my family; and against every thing that grieves thy holy Spirit, or takes the heart of the right object. Take order with them dear Lord, and let them not prevail against me; for they are all treacherous enemies to thy honour, and to my poor soul. Now blessed Lord, mind thy poor remnant in Scotland, England, and Ireland this day, who have had the storm on their face for a long time. For there are some, although they be but few, who through grace resolves to stand to the covenanted principles of the well reformed church of Scotland, in doctrine, worship, discipline, and government. And now seeing (dearest Lord,) thou hast put it into their hearts to renew their solemn covenant engagements with thee at this time, Lord make them straight, upright, and sincere in heart, in what they intend to do in this matter. For many provocations thou hast gotten upon the back of thy people's renewing their covenants with thee. Lord let not thy people gape after a sinful deliverance at this time; for it is to be feared, that too many are seeking an outward delivery, who are little seeking after delivery to poor Zion, thy church in these lands, to have her former power and purity, that was taken from her, restored again. O! let thy church be purged from all her abominations, of popery, prelacy, erastianism, sectarianism, and all the destroying errors and schisms, whereby she hath been ruined and destroyed. I dare not seek a delivery, until thou deliver thy ancient church in Scotland from all her abominations and filthiness, wherewith she is polluted and defiled. The blood of thy dear martyrs and slain witnesses, for their adhering to the true testimony of the covenanted work of reformation, are witnesses against

all such as are seeking after a sinful delivery. The heads and hands that are put up as monuments upon ports and steeples through the cities of Scotland, are witnesses this day against such as wish for a sinful deliverance. I will accept of no deliverance, unless it come with deliverance to Zion, from all her iniquities and miseries. For thy holy name's sake, grant that all the poor travel of thy soul shall be gathered in, and thy scattered, oppressed, exiled people may yet get a heartsome meal in thy house of prayer, as in former times, when the cloud of thy presence covered the mercy seat. Now, holy Lord, I am come here again this day to thee, to renew all the former covenants, and personal transactions, that ever passed betwixt thee and me; and promiseth here in thy strength, through thy grace assisting me, to devote and give up myself, both soul and body, wholly to be at thy disposing. And also, my poor family, wife and child; that they may be thine, and entered heirs with thee in the same covenant. And I take thee to be my covenanted God in Christ, and desires that thou will discover to me the deceitfulness of my heart in this, that I cannot get heart love, soul-ravishing delight, and desires flowing out after thee, as becomes a true covenanter. O! come and give thy consent to this covenant and bargain; this day let thy presence shew thy satisfaction in it, that I may win to the faith, that I have not only covenanted with thee, but that thou hast, in thy infinite love, condescended to covenant with me, and hath made it sure in every thing. Now, Lord, I desire to enter into covenant with thee this day, in opposition to all the corruptions of a body of sin and death that I am mastered with. Thou knows how to overcome them; and I desire to take thee to be my covenanted Lord and master; and the Old and New Testaments to be the only rule to direct me in thy way; and

this persecuted gospel to be the gospel of Jesus Christ, wherein my soul hath its delights; and these persecuted people, faithfully adhering to the true presbyterian principles of the church of Scotland, to be my sentiments; with whom I have been sweetly refreshed. And now, holy Lord, keep them and me faithful, and straight, in owning all the parts of that noble testimony that hath been handed down from one generation to another, even to this day. I give my testimony also, against all the wrongs and injuries done to my sweet Lord and master, both by the church and state; whereby Jesus Christ is robbed of his crown rights and royal prerogatives, both by kings, nobles, ministers, and persons of all ranks. I also testify against all the sins and iniquities that I have committed, or duties omitted, whereby I have grieved thy holy Spirit. Lord grant unto me pardon and repentance, and a humbled heart to mourn for all sins in me, or in my family; and grace in exercise to do it sincerely. Holy Majesty, let this be a standing witness between thee and me, to keep in remembrance what I have promised; and let me not forget that thy vows are upon me. Lord set to thy seal to this covenant, and make my soul say amen to the bargain. Bring down all the power of sin and corruption within me; save and keep me from entertaining any known iniquity in my heart, for it is deceitful until it be renewed. O! wonderful condescending love, how shall I get thee loved? How shall I get thee esteemed? Glory and honour for evermore, to thy blessed and holy name, that ever it pleased thee, out of thy good will towards poor sinful and unworthy me; that hath not only kept me in a great measure from going along with these sinful iniquitous courses, of an idolatrous, and sinful time; but also at every new trial, did let out new acts of thy love and favour, whereby I have been in some measure kept from grudging, or repining at any piece of

my lot or condition that thou trysted me with. And more especially in these five or six years bygone, wherein my poor family, silly and weak, was scattered, I from them, and they from me, so that I could not scarcely visit them, but with hazard. And I dare not but speak it to the commendation of thy rich grace and free love, for that was the sweetest time that ever I had in this world. Glory be to thy name for it, for then I found thy visits to be sweet, some time in thy preached gospel, and sometime among societies, and fellowship meetings of thy people gathered together; for then, as iron sharpeneth iron, so did the face of one friend sharpen another to their duty. Thy wonderful care and protection was then seen, and both found in carrying thy people through betwixt right and left hand rocks. And even among the midst of the enemies, thou sheltered them, and provided hiding places for them. O! how shall I get thee loved and esteemed for all thy loving kindnesses, and goodwill, towards poor, silly, wretched, sinful me, that is less than the least of all thy mercies? And now, dear Lord, be pleased to remove all stumbling blocks out of the way of this great work and solemnity, whereunto thou is calling thy poor persecuted people to renew their engagements contained in the national and solemn league, and covenants with thee. Lord make every thing right in that work, that the glory and praise of all may redound to thy great name. And also, let it please thee to make all things right in me, in this transaction. Make a new heart, a renewed spirit, a renewed practice, walk and conversation. For it is well known to thee, O deerest and well beloved, that if I want the true and real work of thy holy Spirit upon my heart and soul, humbling and subduing this body of sin and death; every thing I meant to set about in the way of duty will soon be crushed

and become useless. Lord take order wth every thing that is not right in me. For thou art a king to subdue the heart, and all that is there. To thy name be the praise for it. Now, I take the stones of the wall, and timber of this house, as witnesses, that I have given up myself, and all that is mine unto thee. Accept I beseech thee, for thou O Lord art the rock of my salvation.

As witness my hand, at Busbie, Feb. 26, 1689.

JOHN WILSON.

Transaction IV.

O Most stately Majesty, and Lord of heaven and earth, even Scotland's covenanted God and king. Who hath for a long time been lightly esteemed, and set at nought; thy laws broken, and thy church in Britain defiled with idolatry. Other Lords beside thee have long had dominion over us; and we are become a prey to spoilers and robbers, even to cruel bloody enemies, who have most barbarously shewed their despite against thee, by persecuting thy members, and bearing down the covenanted work of reformation through the land. If it had been strangers, Turks, or Pagans, that had dealt thus with us, it might have been better borne with. But even these, our brethren, who were once in covenant with us, and did swear to be faithful in this same reformation and covenanted work of the God of heaven. That we are come hear this day to vow and swear, with uplifted hands, it is this same work of thine, that these traitors to thee have destroyed, broken, and burnt with the hand of the hangman. These, even these are enemies to thee, thy church and people this day. Lord, let us never heartsomely join with any of them again, until that their repentance be as

publicly seen, as their abominable sins, and cruel wickedness have been. Lord pity poor people, who have been ignorantly led on with them; partly by the flattery of time-serving ministers, and partly by the cruelty of oppressors. Pity such as belong to thee, and bring them back to thee again, by mourning and speedy repentance, for all their filthiness and abominations wherewith they are polluted. Be present, O Lord, at this solemn work this day, and put away all the strange gods from among thy people; give them pure hearts, and clean hands to present to thee; for thou art holy, and thy work is holy. Let it please thee also, to pour out the spirit of repentance and humiliation upon this multitude of thy poor people, here, and elsewhere, and that will make the work heartsome and right. For it is not men we have to do with in this; but with thee, the Lord Jehovah, Israel's God, whom we are to enter in covenant with. Therefore, O Lord, make our hearts right with thee, that so thou may be pleased to come and countenance this great work of thine, that it may be fixed upon the hearts of thy people, as a nail in a sure place, never to be moved. O Lord, we, and our fathers, our kings, princes, nobles, gentry, ministers, and persons of all ranks, great and small, have sinned against thee; and are guilty of this trespass of breaking covenant with thee. Therefore, convince every one of us this day, and let us see that thy wrath is gone out against us, and the sword of thy justice is hanging over our sinful heads; and we cannot expect that a just and holy God will draw back his wrath, or turn from his anger, that is burning against these lands for their God daring wickedness, until he execute the vengeance of a broken covenant, and ruined work of reformation.

O! Happy will they be whom thou wilt hide under thy protection, when thou comes to cleanse Scot-

land from all her abominations; for the cry of Scotland's sin is beyond the sin of Sodom and Gomorrah, whom thou consumed in thy wrath. Lord, spare a remnant, to be the seed and substance of the land, of sons and daugters, wherein thou may be glorified and exalted. O! most holy and dreadful God, for the son of thy love's sake, accept I beseech thee of poor silly and unworthy me, who by thy providence this day am trysted to be here among thy suffering remnant, and people, whom thou by thy power and strength hath assisted, and brought through many troubles and hazards; and now is granting them the liberty to renew their solemn covenant engagements again with thee. O! what am I, or what is my father's house, that thou hast brought me hither? O Lord, this is the day that I longed for, to see a party in Scotland again renew their covenants with their sweet Lord Jesus Christ. And now I am here before thee, with that strength and sincerity that thou hast given me, vowing and swearing with an uplifted hand to thee, the Majesty of heaven, to own all the scriptures of truth contained in the Old and New Testaments as the undoubted word of God; and promiseth, in thy strength upholding me, to stand to the preservation and defence of the reformed religion in the church of Scotland, in doctrine, worship, discipline, and government, against all our common enemies. And that I shall in like manner, without respect of persons, endeavour the extirpation of popery prelacy, superstition, heresy, schism, profaneness and whatsoever shall be found contrary to sound doctrine, and the power of godliness. I adhere to the Confession of Faith, Catechisms Larger and Shorter, and to our solemn covenants, national and solemn league; which we are here vouching before thee this day, and before the world. I promise here with thy strength assisting and upholding me, to adhere to all the six articles of the solemn league and

covenant, excepting only that part of it which concerns the king; which I cannot, nor dare not own, until there be a man set upon the throne of Britain, that will rule for God, and be a nursing father to the true presbyterian church in Scotland. Therefore, I stand disengaged to him, while he continues a stranger to the covenanted work in these lands, and to the cause of Christ. O Lord, hasten that day, when thou wilt arise for Zion's delivery; when all these debates and animosities shall be taken away from amongst thy people. When there shall be a thorough work of reformation in Britain and Ireland. A sure establishment of that blessed kingdom of Christ, in these thy covenanted lands. Hasten it Lord in thy own time Now I promise hereby, (holy Majesty,) in thy presence, and in presence of thy people, to stand to all the former transactions and personal covenantings that ever past betwixt thee and me; to adhere thereunto, through thy grace upholding me. And here resolves to be at thy disposing, in prosperity or adversity; in health or affliction; or whatever may be my lot, or the lot of my poor family. Lord, I give them up to thee; set the covenant seal upon them, and make them most fit for thee. Lord let grace in exercise be their mercy. Now, O Lord, thou knows the subtilty of Satan, and the treachery of my wild heart; that they will be very ready to join together, to get all cast on my part that I have transacted with thee. Yet thou art the Mediator of the new covenant, who, as the principle party in this covenant transaction, make me look to thee, and lay hold on thee, for bringing it forward from one degree to another, till at last thou complete and perfect it, to thy glory, by bringing me where Satan cannot tempt, nor the creature yield. O! most blessed Jesus, let the contract betwixt thee and me be of thy own making; for I have nothing of my own, or to give thee, but poverty, blindness, wretchedness, and

nakedness. I being one of the most unworthy that ever thou came to kyth thy love and respect unto. O! let it please thee, to take the very yock of my heart, and all my desires and delight, that they be with thee; that so my heart may not look back again to its old lovers, but give grief and hatred to all the sinful inclinations of my heart, that so I may never have a respect to these again. Now welcome Lord Jesus, and all the crosses and afflictions, wanderings, and reproaches that have, or can befal me, for thy name's sake. O heaven and earth praise thee. Hills and vallies, where thy sweet gospel hath been powerfully preached these years bygone, praise thee. Let this Borland hill, where the covenants have been renewed this day, praise thee. And let my soul, and all that is within me, bless and praise thy holy name. For thy mercies endureth for ever.

As witness my hand at Lesmahagow,

JOHN WILSON.

March 3, 1689.

Transaction V.

I Out of the deep sense of my own frailty, and changeableness of a deceitful heart, that is very ready to turn aside from thee, after the snares of this backslidden generation. Which moves me to set this day apart for lying in the dust before thee, O holy, justly provoked Lord Jesus; so that thou mightest justly pour out thy wrath upon me. But O let it please thy holy Majesty to give me a thorough, real, and right impression of thy powerful and spiritual work of grace, upon my heart and soul, that I may be truly humbled, and seriously concerned, both with the case of my own soul, and the low case of Zion. Dear Lord, thy poor church hath gotten

one of the sorest strokes that hitherto she hath yet met with. Thy work is now betrayed, not by the enemies which she hath had for a long time against her, nor by that party only who had sitten at ease in the time of the church's affliction; but even by these ministers and people who had jeoparded their lives in the high places of the fields. Who once took cheerfully with the spoiling of their goods; and not many years since were renewing the covenants, and declaring their adherence to the work of reformation. These are they who have sadened the hearts of their poor brethren, buried the work of God, betrayed the covenants and work of reformation, which was the glory of our land. It is even those, who have put the grave-stone upon thy most glorious work, and stirred up all the rest of backsliders against their poor brethren; that cannot, nor dare not join with them in sinful associations, to reproach them with the odious names of schismatics, and separatists from the church. But dear Lord, thou knows the contrary. Here Lord, I dare appeal it before thee this day, that it is the gospel in purity, and with power, that my soul delighteth to seek after; and since it cannot be had at present in the blessed channel of thy pure righteousness, sure it is thy promise, both to teach, lead, and guide, and to be a little sanctuary to thy people. And upon these same terms, I am here this day to covenant with thee, and to have all my former transactions renewed again. O come thou and give thy consent, that it may be confirmed and made sure on thy side. For what is done on my part in this great business, I dare not lippen to it, nor credit it for fear of self. O! will thou kill self, and bring in to my soul that sweet friend sincerity in its place; and make it take up its room and keep possession. Thou must also, of thy free grace, bring into my soul, prevailing overcoming love. Sweet Jesus come into my soul thyself; and give me these two heart-

some arms, faith and love, to embrace thee: and make the rest of the graces of thy Spirit happily to attend upon thee therein; that my soul may cry out, What have I any more to do with idols? Dear Lord, thou knows what a poor heartless life the soul hath when thou art absent Thou must not be a stranger in the day of distress. This hath been a very heartless time; the very life of christianity is decaying among many of thy people; and they are fainting and falling away from their first love daily: which makes poor frail me afraid now how to win through this difficult time, and not to bring up an ill report upon thee, and thy faithful cause. Lord save me from that, make me straight and even down for thy truth, that I may not weary before this time be at an end. O! would it not afflict any soul that ever had any love to Christ, to see such sad fruits of a personal deliverance! Every one running out of the furnace unconcernedly after the things of the world, and pleasures thereof, without the least concern to inquire how Jesus Christ is invested in his crown rights and prerogatives? Oh! Is this all the kindness that we have shewed unto him, for his loving kindnes that he shewed unto us in the wilderness, for his leading, feeding, and cloathing us in spite of our enemies. Alas! is this all that we have rendered unto him, to run from him our dear master, like sheep out of a fold; every one to what he could win to, without looking or considering what was our duty to do in such a time, for Christ and his true cause. Oh! wrath is gone out against us! Plague upon the back of plague, is the portion alloted for the professors of this generation. Alas! Lord, I fear that I and too many others, have been building upon a very sandy foundation; suffering more out of the expectation of a temporal deliverance, than out of love to Christ and his cause. The sad evidence of the truth of this, is to be seen by the practice of many of the old suf-

ferers of Scotland! Oh! if I could mourn aright for this, which is one of the greatest causes for mourning and lamentation, that so glorious a work is so soon forgotten. O Lord, be reconciled with me for all the foul slips and wrong steps out of thy way since my last transaction; for it is well known to thee, the evil ways that my heart would have been after. And since I came to this place of Kersland, my wild polluted heart had the temptation and allurement to go alongst in defection with the rest of this backslidden generation. O! how ready was some part of the heart to yield; yet thou hast kept me in some measure, and not suffered the wicked heart to get its will. O praise, praise be to thee for ever. O! blessed be thy holy name, that thou suffers me not to reproach thy borne down work; nor to take pleasure in the dainties of this sinful time. When others are rejoicing, I have great cause to mourn; when I see our poor mother church used as an harlot. I invite thee, O Lord, this day to return to this thy covenanted Land. O return to thy Zion again in Scotland; although she hath broken covenant with thee, yet thou must not give up with her. Remember thy loving kindness to her; and for thy own name's sake, return, return and deliver thy beloved church. Are not her enemies rejoicing that they have gotten so many of the sons and daughters of Zion to help them to lay on the grave-stone, to hold down thy work? Are not enemies crying out, where is the covenanted God of Scotland? And saying, if this work had been of God, it would have stood. So that all the blood of thy martyrs, and the cause of God, for which they suffered, is now buried with the mockery of some, and joy of others. But O! thou who art Jehovah, the God of truth, arise, and let it be known to all nations, that the covenanted God of Scotland, lives and reigns to all generations. O that the resurrection of thy buried work

may speedily appear, and be made more glorious than ever. Hasten the day when Zion's walls shall be built again, so that she may become more beautiful, comely, and terrible as an army with banners; that so her enemies may be made to tremble. And that her children, who have been for a long time mourning over her rubbish, may yet rejoice to see her comely order. I do hereby invite thee, the covenanted Lord, to return to the scattered societies of thy people in Scotland, with whom thou art justly contending, with the marks of thy displeasure, as are evidently to be seen in every meeting. An absent God in every piece of duty, love and tenderness much gone, heart burnings, contendings, and lukewarmness, are growing; and the spiritual exercise of religion, and diligence in the duties of christianity, is very far decayed. All this is come upon us, because our God is not among us. Here I resign myself up to thee, and all that thou hast given me. Accept, O dear Lord Jesus Christ as thou hast promised. Be thou to me a prophet to teach, a priest to offer and intercede, and a king to subdue me to thyself, to rule and defend me, and to restrain and conquer all my enemies from within and from without. I render my all to thee; all the faculties of my soul, and members of my body, that thou mayest be glorified in body and spirit. My judgment says, that thou art worthy of all acceptation, and the chief among ten thousand; all the things that are to be desired are not to be compared to thee. O! thou my understanding, lay aside thy corrupt reasoning against Christ, and his ways of dealing; and say it is good to be here, where a rich treasure is laid up. For there is all the treasures of eternal satisfaction to be found; yea, to be found in Christ. He is worthy to be adored, worthy to be loved, served, and embraced. O come forward thou stiff will, and stand no longer out wavering; give thy consent to this offer

heartily. O memory give thy consent to this bargain, for thou still forgets that which ought not to be forgotten; here is a store-house wherein to keep all things sure and safe. O conscience, give thy consent to be both faithful and free for the Lord; to warn when temptation to sin comes, and to smite when God is angry and offended; never let sin have quiet rest in the soul, for thou art God's deputy in the soul, that keeps a register of all actions, to challenge and warn the sinner. O come, all the affections of my soul, and give thy hearty consent to this blessed transaction with Christ Jesus. O true love, and thirsting desires after Christ, be ye my soul's constant and trusty companions through this valley of Baca. O for the love of Christ to constrain me to have a real respect to all thy commandments; make all the desires of my soul run after thee, with a tender respect, and full estimation to all thy laws, precepts, statutes, and ordinances. O let a holy fear of thee be upon me, that my soul may say, who will not fear thee, O King of nations? Thy word and thy rod shall command all my motions; thee only will I reverence above all things in heaven or in earth. My grief, thou must also side with Christ, and say to the Lord, thy dishonour, displeasure, thy people's calamities, and mine own infirmities, shall be the only things to set me on work, to mourn and weep: I shall grieve when thou art offended, and when thy cause is wounded. Anger, thou must come in for Christ, and say, Lord nothing shall anger, nor enrage me but by sin and folly against thee in hearkening to the bewitching temptations of Satan, and yielding to the flatteries of sin. Hatred, thou must also change, and be on Christ's side, saying, Lord I protest I am at mortal enmity with all thy enemies, and I shall never be friends with thy foes. I avow an irreconcilable war with every sin;

I will give no quarters, nor make no peace with them. O Lord command all the powers of the soul to give their hearty consent to be for thee. Now I render up all that thou hast given me in the world to thee, to be at thy disposing wholly; only salvation to me and mine I must have. I solemnly stand to all these former engagements that have passed betwixt thee and my soul. And this day, I make a solemn resignation of myself over unto thee, and desires to close with thee on thy own terms. O set to thy seal to it, and condescend thou in thy love, to let it be registered in heaven. Whatever be my case or trial, that I may have a covenanted God to run to in all my straits. O! Father, Son, and Holy Ghost, come and be witness to this bargain, and confirm me in it, that thou hast accepted of, and closed with poor me, who desires to close with thee. I set to my seal, to all the wrestlings of the poor church of Scotland; and to all the faithful testimonies, declarations, protestations, imprisonment, banishment, and blood-shed upon fields and scaffolds, and all other sufferings of thy poor people in Scotland. And I desire to protest against all the cruelties done to thy church and people, in putting them to all these cruel sufferings, for owning of their sworn to covenant engagements to the Lord. And I desire this day to protest, before the throne of grace, against the soul-murdering courses that ministers and people are taking at this time. O poor Scotland, what shall be thy end? Wrath upon wrath from on high, is hastening upon thee, O poor Scotland.

Come, Lord Jesus, make all things sure; leave me not now when old age is drawing on, and frailty of body. The pins of this earthly tabernacle is loosing daily. Therefore, O Lord, I desire to take thee for my all in all. And takes the stone of the wall, and timber of this old house of Kersland; woods and trees, witnesses to this bargain that is past betwixt

thee and me this day. O take glory to thy name for ever, in perfecting what thou hast begun in my soul; that so my soul may praise thee on the borders of eternity.

As witness my hand at Kersland, the 1st January, 1696.

JOHN WILSON.

The Dying Testimony of the said JOHN WILSON, Gardener in the shire of Air, (sometime in Busbie in the parish of Kilmaurs,) unto the truth and cause of God. He died upon Wednesday morning, Nov. 4, 1713.

MY dear friends and relations in Christ; grace, mercy, and peace, be multiplied upon you all.

I do wish you all to be really and sincerely handfasted and knit to Jesus Christ, by every string of the covenant of free grace. By receiving and embracing Jesus Christ, in all his three offices, of Prophet, Priest, and King; without which we cannot be partakers of that eternal inheritance of the saints in light purchased by the captain of our salvation; who was bruised between these two heavy millstones, the wrath of God, and the sins of the elect, which made him cry out with tears of blood, "My God, my God, why hast thou forsaken me." Justice was let loose upon him; enemies out of all arts got a commission to set to their strength and wickedness against our blessed Lord and Redeemer, when he was about that blessed work of completing man's redemption; which behoved to be one of the greatest and most terrible

battles that ever was fought upon earth; and now his right hand, and his holy arm hath won the victory over all the principalities and powers of darkness. Satan did tread sore on Christ's heel; but he hath broken that Leviathan's head, that it can never be healed again. Now, blessed Jesus is up to heaven, with a full and complete victory over all that rose against him; for he hath subjected all things under his feet, and left good news behind him to all his friends and followers. John xvi. 20—33. "These things have I spoken unto you, that in me ye might have peace, in the world ye shall have tribulation; but be of good cheer, for I have overcome the world. Ye shall have sorrow, but your sorrow shall be turned into joy." And Christ's last words to his disciples upon earth, Math. xxviii. 20. "Lo, I am with you unto the end of the world." O how sweet and refreshing a taste hath Christ's own words to a needy soul, who hath once found any thing of the sweetness thereof! O my soul, bless thou the Lord for all his gracious benefits, kindnesses, and goodness towards thee. Therefore, every man and woman that resolves rightly to be made partakers of that true inheritance, must look for a daily battle. Our blessed Saviour hath clearly told, and forwarned all of us; that through many tribulations, we must enter into the kingdom of heaven. And good reason that it be so, that we should follow the footsteps of our forerunner, who hath made a fair pattent way, for all the travel of his soul.

Now, dear friends, learn to be faithful and stedfast. Strive to know how ye came by your religion; and take it not lightly up. Strive to be thoroughly grounded in the sound principles of christianity. Strive to get a true profession, and hold well by it. Be sure to make the word of God your rule to walk by; for if you hang your profession upon the wisdom of men, ye will not be long followers of Christ,

your true captain. For when he was to go and leave his disciples, he was telling them, that he behoved to go to Jerusalem, and there suffer and lay down his life for them. And they were very far against him in that, that shall not be unto thee, said they. They would have had him to take a far easier way to save himself from suffering. Very like the counsel of many professors of our time, who cannot heartell of suffering, but say, that the faithful martyrs died in an error. And now it is come to that, that there are very few that will bide a gloom, or reproach, for the true cause and interest of Christ. Had some of the disciples, in that saying, got their will, it would have brought on eternal woe and misery upon all the elect for evermore. And if many ministers and professors get their will, it shall be very ill for the glorious covenanted work of reformation of Christ in Scotland for ever. But thanks be to God through Jesus Christ, that hath the work in his own hand, and the cutting and carving of all his glorious affairs. Glory be to him for this for evermore. Therefore, learn to be sincere, faithful, and straight in your judgment, practice, and conversation. And the God of all peace and comfort be with you, and sanctify you thoroughly and wholly, and fit you for every piece of trial that ye have to meet with in your way to heaven.

Now, I know my days are near an end, the pins of this tabernacle are all shaking loose; the hand-breadth of time is come to a hair-breadth. Every bone and member of my body hath a speaking language to me. Every day and hour also to make haste, for the time of dissolution is at hand. Now, the only wise Lord, who guides all things well, guide poor sinful me, in this little bit of a testimony that I desire to leave behind me, to let it be known what I own, and what I disown. And,

1. I own the scriptures of truth contained in the Old and New Testaments, to be the undoubted word of God; and that it hath neither art nor part with mens' inventions.

2. I adhere to that noble contrivance, viz. the covenant of redemption betwixt the Father and the Son from eternity; to bring poor lost man back again from destruction, into the estate of free grace and salvation through a Redeemer

3. I adhere to the glorious covenanted work of reformation, as it was established in the church of Scotland, betwixt 1638 and 1649. In doctrine, worship, discipline, and government; and to all their faithful acts and constitutions, as they were then established by faithful acts and laws of both church and state.

4. I adhere to our Confession of Faith, Catechisms Larger and Shorter; and to our noble sworn to covenants, national and solemn league, with the acknowlegement of sins, and engagement to duties.

5. I adhere to all the precious heads of truth, which our faithful martyrs suffered for and upon. And gives my assent and consent to all their faithful testimonies, in their sufferings, from the martyrdom of faithful Mr. James Guthrie, to the faithful Mr. James Renwick's martyrdom. These faithful champions for their dear Lord and master's true cause and interest. All these have sealed the precious testimony of the glorious, well reformed, pure presbyterian church of Christ in Scotland, with their best blood; and counted it their honour and dignity to be made sufferers for Christ and his truths upon earth Now this day I am here upon the brink of eternity a poor sinful man; and upon account thereof, a broken dyvour; a child of wrath by nature, that in me, that is in my flesh, is no good thing. All i corrupt by nature, being conceived in sin, and brought forth in iniquity. So that I see myself al

polluted and defiled, by reason of original sin and actual transgressions; both my sins of omissions and sins of commission. A heart-bent to backsliding, ill to tame, and a will that hath been ill to subdue. A nature that hath trampled me under foot many times, whereby it lets me see that the heart of man is desperately wicked, and evil continually, who can know it? Nothing can overcome it but the free grace of God in Christ Jesus. His precious blood is a sufficient ransom to bring back broken dyvors from the thraldom of sin and misery. All those who really and sincerely sees their need of a slain Saviour and Redeemer; and none but such as hath seen their need of him, can come to him And unless the true seed of grace be ingrafted in the soul, none can see their need of him; nor yet long to be out of the filthy puddle of sin and misery. O! my soul, flee as a bird to the top of the fountain of free grace, where thou will get thy sweet Redeemer to comfort thee; for many a comfortless day and night thou hast had in this sinful earthly tabernacle here below. O! for love to this dearly beloved; for whom he loves, he loves to the end, yea, through all the ages of eternity. But many quarrels thou may have with me, against poor sinful me, who am but dust and ashes before thee. O holy Lord, when I look back through the tract of sinful life; O what a fool have I been, that hath spent so much precious time upon the vanities of a deceitful world; and so little of it spent in pursuing after Jesus Christ, the only object of true love. O for love to this only lover; who gave himself freely out of love, to get poor sinners brought out of that natural estate of sin and misery. Who hath so long been inviting poor sinful me to come to him. O make the stony heart to yield and break; that every part of it may be rightly humbled and brought under subjection to thy holy will. Lord finish the work that thou hast begun; and make it

fully complete, that neither death nor hell, principalities nor powers, may get the least liberty to make any separation between thee and my poor soul. For now I know that death is approaching, and it is presenting its sour gloomings to me every day. O for true repentance, and deep humiliation, with a broken heart and a grieved spirit; to mourn humbly for all my sins, and the sins of all ranks of people, that are both great and many; which hath provoked a holy God to darken his declarative glory, and to wrap up the glorious light of his beautiful countenance, and shining presence, from his poor church and people, in these sinful, backsliding, covenanted lands. Oh! how sad and lamentable a thing is it, to see the church of Scotland, that was once fair as the moon, clear as the sun, and terrible as an army with banners, sitting upon the ground, with tears upon her cheeks, sighing and sobbing with lamentation. O! all ye that pass by, come and see, if there be any sorrow like unto my sorrow. There is no tender hearted child of Zion, be what they will, but will be concerned with the case of their mourning, weeping mother, in this day when she has so few to take her by the hand. O! all ye who are resolved to be Christ's covenanted friends, be faithful and straight, when he is calling for a testimony of faithfulness in owning of him in this day, when his cause and testimony is so deserted, and so few owning the good old way, wherein our forefathers had very much peace, and solid satisfaction. They have casten a brave pattern to us of stayedness and faithfulness. They were men of courage, for owning their master's work and cause. Now, when there are so few to speak for it, be ye the more forward and zealous. Now, my dear friends, all of you that would fain have your interest made sure in Christ Jesus, strive to make sicker work in time, and see that the foundation be sure, whereupon ye build the work of your

salvation. For it will be tried with all sorts of trial. The Lord tries the hearts of the children of men, and knows their very secret thoughts afar off. And whoever thou art, that builds not thy interest upon this sure rock, Christ Jesus; that building of thine will not stand when the trial comes. Therefore, remember that Satan is a bold enemy when he gets permission: O! how cruelly will he try the poor man and woman, with his cunning assaults. He is going about continually, seeking whom he can beguile and devour. And O! but he has many servants at his command; for he is called the god of this world, and hath many of this world at his command. This should make all the children of God to be in fear, while they are in this world; because they are tempted to sin, or are in hazard thereof every day. For when one temptation will not do, he will try with one temptation after another, until all the faculties of the poor soul be tried. That cruel tempter Satan, was let loose upon our blessed Saviour, (Math. iv.) who tryed him over and over again. O! what will he not do then, to insnare poor sinful creatures, such as we are.

O! Beloved, behold and wonder! And take a look what sad ruin and desolation, the devil with his wiles and policy, hath brought upon the covenanted church and state of Scotland, since the year 1650.

Before the year 1638, Satan, and his cruel instruments, had the church and people of God under their feet, in a great measure. But at that time, it pleased the Lord to bridle up Satan, and to fetter his feet for a while, until he set all his faithful servants to work; whereby he stirred up by his holy spirit in them, and made them valiant for the truth. That even from the year 1638, to 1649, the work of God prospered, and was brought up to a most happy and renowned work of reformation; that the like of it was not in all the world. Whereby our blessed and

glorious Lord Jesus Christ, was cloathed with all his princely privileges, and royal prerogatives. And power is given him from the Father, having the crown fixed and cemented upon his beautiful head; that none but himself ought to wear it. Being the Father's gift to him, that he alone should be head of the church, Psa. ii. 6. "I have yet my king upon my holy hill of Zion." Now, in all that time that the faithful servants of the Lord was building that work, there was a company of ill-minded and malignant enemies about their hand, that was still spying out their liberty, and still were waiting for an opportunity to break down that which had been so well builded. And well knew Satan, that the watchmen were not all of one heart and one mind. Therefore that cruel enemy takes occasion to make a breach among them, and to set the builders all on others tops. And then Satan began to stir his serpent's tail, and all his deadly poison he spewed out against the church and people of God. For no sooner these worthy instruments of our noble covenanted work of reformation got to such a height, but as soon Satan gathered up his wicked instruments on foot, to overthrow the same. 1. By setting that tyrant Charles Stewart upon the throne of Britain. 2. By taking in the malignant and sectarian party into power and trust, in judicatories and armies, after they had been cast out of the church of Scotland. These are among the beginning of the causes of God's wrath and indignation against these sinful backslidden lands. When these came in, the church lost her power and her beauty. Then Zion got on her dool weed, and got a sore wound, that is not like to be soon healed. And by this we may see, and by experience know, that wherever the Lord brings a church and people into a covenanted relation with himself, that he will have them thoroughly tried. O! what would the church of Scotland been, if they had not been tried?

The trial hath brought forth many strange things, that would never have been expected in such a pure church! O! what hypocrisy, double dealing with, and heart-enmity against God and his interest, is brought forth to light in these sad days bypast, and is yet like to be. O! who would have thought that these builders, who once agreed so well, at the building, would have so soon flown upon one anothers tops. But here again began the battle betwixt Christ and antichrist; which hath been very sore, and of a long continuance. These fifty years and more, the church of Christ hath been thrust at, and brought under by that prelatic, malignant enemy, who thirsts continually for the blood of the people of God, and for the ruin of the work of reformation in these covenanted lands. Therefore, all of you who resolves to be faithful and honest for your Lord and master, see that ye stick close by every point and article of the true presbyterian covenanted reformation, which these excellent divines, and worthy servants of Jesus Christ, did build upon the sure foundation, and strong rock Christ Jesus; and the holy scriptures, which the gates of hell cannot prevail against. Many assaults hath been made against the church of God, but the foundation standeth sure. Now glory and praise be to the King of Kings, and Lord of Lords, who hath not yet wanted, to this very day, some to protest against all these horrid, cruel, and indignities done against the Lord, and against his cause and interest, church and people, in these covenanted lands; who hath borne witness to all his noble truths, that hath been so little regarded by this backslidden generation. O! the many testimonies that hath been given to his precious cause. And yet how sad and lamentable is it to see the children of one Father, scratching out one anothers eyes, that was once so well agreed together in sweet harmony and tender christianity. It is not so much to see Pagans and

Heathens in war against Christians; but brother against brother, and the father against the son, and the son against the father. O how sad and lamentable is it, to be seen among such, that ought rather to be cherishing and nourishing one another in christian love. It were far more our duty to be pleading with one another, to be all pleading with our dear Lord and master, to return and come back again to his own covenanted land, and again take up possession with our poor mother, his dear spouse, and married church; whom he hath purchased, and bought with his precious blood. Therefore, do not think that our Lord Jesus Christ will lose any thing that he hath purchased at so dear a rate. He will not give his glory to another, nor his praise to graven images. Now, for a long time, there hath been a black dark cloud of wrath and indignation hanging over these sinful lands. The Lord is greatly provoked to give up with this sinful generation. For the causes of his wrath and anger are both great and many: perjury, breach of covenant, and blood touching blood. Christ is crucified afresh in Scotland. All the cruelty that could be imagined against the God of heaven, hath been used against him, his cause and people. What horrid vowing, and swearing blasphemous oaths, bonds, tests, and declarations. Poor people was compelled to swear, that they should never own the covenanted work of God in Scotland any more; and that they should never take up arms in defence of that work, be against it who would. And all that would not obey these sinful laws, behoved to meet with the greatest of punishment that they could contrive to inflict upon them; yea, even unto death itself. Therefore, my dear friends, think not that you will get our dear Lord and Redeemer back to these covenanted lands again, till these cruel horrid indignities, done against him, and his cause, and glory, be laid to heart, and deeply mourned over.

O! but it cost our worthy forefathers much toil, pains, blood, and expence; weeping, mourning, fasting, and humiliation, both in public and private. And they entered into a solemn covenant with the God of heaven, and so he was intreated of them, and heard them, and sent relief unto them out of their bondage and slavery, that they had been long under. The Lord prospered them most pleasantly, and made his pure and powerful work of reformation to thrive among their hands most wonderfully, to the terror of their enemies. In these days the church of Christ in Scotland brought forth a happy and heartsome bairn-time of sons and daughters, who was faithful in their generation; and the Lord was with his people while they were with him, and for his cause: and he made his mighty power to be seen among them, in acting and doing for them in all their difficulties. O! what ails poor harlot Scotland, to scar so much at that noble gift that her only King Jesus gifted to her, in that day when he brought her out from the brothel house of Rome; wherein she was polluted with Babel's whoredom and filthiness. In that day the church of Scotland was made a bride to the King of Kings; and was adorned with her princely attire, that no nation could compare with her. She being made free from all idolatry, ceremonies, and popish delusions; wherein she became both comely and beautiful. That was a free gift indeed; when there was nothing but filthiness and uncomeliness, Christ puts on his most comely and beautiful righteousness upon his black bride, the church of Scotland. In that day when he entered into covenant with her, which is the sure contract betwixt him and her, that he will never have forgotten.

Now, take a look to what we once were, and to what we now are, Ezek. xvi. 3. "Thy father was

an Amorite, and thy mother at Hittite." 5. "None eye pitied thee, but thou was cast out into the open fields, to the loathing of thy person." 11. "I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy neck." 12. "And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head." 14. "And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord God." This glorious condition the church of Scotland was once in; but now she hath lost it. "The joy of our heart is ceased; our dance is turned into mourning. The crown is fallen from our head; woe unto us that we have sinned! For this our heart is faint; for these things our eyes are dim, because of the mountain of Zion, which is desolate; the foxes walk upon it. Thou, O Lord, remainest for ever; thy throne from generation to generation. Wherefore dost thou forget us for ever, and forsake us so long time? Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old. But thou hast utterly rejected us; thou art very wroth against us." Lam v. 15—22.

Now all of you who love Zion's righteous cause, cast not away your confidence of depending upon Jehovah, Israel's God; who hath done so great things for his church and people, through all generations. Think not that he will want a true church to serve him. O what joy and comfort may it be to the godly and tender hearted, in this sad and dark time, to look back to all these difficulties, since the year 1660. Such a bonny cloud of martyrs, and other witnesses, that are now up in heaven; all cloathed with white robes, crowns on their heads and harps and palms in their hands, singing most sweetly, the song of Moses and the Lamb, with hallelujahs to him that sitteth upon the throne for ever

and ever. These told and declared what sad days we had to meet with; which we have found, and are yet like to meet with more of it. They told us what sad days we would have, when the power and purity of gospel ordinances were taken away from us; and when we should have nothing but corrupted ordinances; and now we find the smart of it to our sad experience. It is assuredly well known, and found, that the Lord's power and presence is not to be found in the sanctuary. O how can it be thought that he will back such a work with his blessing, that is settled upon such a foul foundation! Was not antichrist promoted upon the throne of Britain, with all his beastly authority? Which treads down under feet all pure ordinances, with the whole work of reformation; which was according to Christ's appointment, which is agreeable to the whole word of God, and the true testimony thereof. Christ's faithful servants and ministers put from their work; some of them banished, some of them imprisoned, others made to flee for their lives, and others of them put to death. But oh! there was but few that held close and cleanly by Christ, his true cause and interest. Tho' some counted it their only duty, to stand fast by their Lord and master; and who would quit none of his precious truths; who also jeoparded their lives upon the high places of the fields, having compassion upon the flock, that were as sheep without a shepherd. I bless the Lord this day, that ever he trysted poor sinful me, to be amongst these field meetings; wherein I did find his sweet presence backing his word by his Spirit; making it sweet and refreshful to the souls of his poor people hunted in the wilderness. O! but that was a time which he made a time of love to some of his people, when others were reproaching them for following of their duty, calling them rebels and schismatics, because they would not

obey the abominable wicked laws of the king; which law is according to that scripture, Rev. xiii. 16, 17. "And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." This was clearly made out in our day, and now is quite forgotten by the most part. O! sirs, remember this, that the righteous Lord will not forget those things so slightly as ye true. O! who is grieved at the heart for the owning of prelacy, and hearing the perjured curates answering their sinful courts, and paying them stipends to uphold them; and paying them teinds, and paying cess and locality to the soldiers, to strengthen them in their wickedness; and to root out the pure and powerful preached ordinances of the gospel out of the land. O! how little are all these things laid to heart, and mourned for, with sorrow and lamentation. All these things were done to strengthen the hands of evil doers, and to weaken the hands of the people of God. But here is as sad a snare as any of all the rest, wherewith many of the godly was sadly snared; even that dreadful indulgency. Which hath been as sad a deluding snare to the poor church and people of God in Scotland, as any thing in our day. It being that whereby they have given their power to that antichristian authority that was set upon the throne; that whatever he commanded, it behoved to be a law to them who accepted that indulgence, and they must obey it. This is a dreadful sin, that is buried unrepented of, and unacknowleged to be a sin, by the most part of ministers and professors to this day. And for these things, the Lord's wrath and indignation is burning hote against these lands. O! for ministers to declare freely the whole counsel of God; watchmen that will give faithful and seasonable warning, by de-

claring freely what is sin, and what is duty. O! all of you who loves Zion's righteous cause, pray sincerely that Christ would return, and come back again with the power of the gospel, and raise up pastors according to his own mind, to set about that noble work of reformation, and the renewing these sacred covenants, that we are all bound and obliged to contend for, from the highest to the lowest: the national covenant, and solemn league and covenants; by which we are engaged to all the duties that we owe to God and man. Now, here is matter of sad lamentation, that when the Lord did put opportunity in the hands of noblemen, gentlemen, ministers, and others, to fall about the repairing of the ruined work of God, that had been for a long time razed to the very foundation. Even when it was visibly seen, that the almighty power of Jehovah had subdued, and brought to ruin in a great degree, that antichristian popery and prelacy, that had so long overspread the whole land. O! Is it not seen this day, how that opportunity is shamefully and sinfully lost, by misguiding it at the revolution 1688. When they sat down to consider about the matters of church and state, they thought shame to betake them to the good old foundation that was in the years 1648, and 1649, because they knew that the malignant party was never satisfied with that work of reformation; therefore they thought that they would betake them to a more canny way, that would get them more outward peace and ease. For the most part of them had gone so far on in complying with the avowed enemies of God, and keeping up sides with them, to keep all quiet, they behoved to go a hundred years backward, to that time when the church was in her infancy; and there to set down the foundation of this broken church upon that ground, to the great encouragement of all Zion's haters; for they see much room

left to them, whereby they may prevail. And it is a sad discouragement to all Zion's wellwishers, for they see matters growing worse every day. This bitter root of indulgency hath done more skaith and hurt to the church of Scotland, than all the prelates and malignants could do to their utmost power. For by that indulgency, they did get their supremacy higher advanced; and Christ's crown rights, and royal prerogatives robbed off him, and invested upon a sinful creature, by putting the power of the church in the hand of the magistrate, to do as they please. This hath been, and yet is a destroying evil. It made ministers comply with prelacy, and then to draw the people after them; whereby all went on in a sinful combination, in taking sinful oaths and bonds to root out the work of reformation. This made love to Christ, and his cause key-cold, luke-warm and indifferent. Whereby all ranks of people fell from their first love, hating one another, and back-biting one another; which hath eaten out the very life of true christianity, tender zeal, and godliness, out of the hearts of the Lord's people, in a great measure. Oh! and alas! how little pains and care hath been taken to recover these things back again, that hath been lost. To have Christ invested in his crown rights and royal prerogatives again. This is little minded this day; but rather every one seeking their own things, but very few seeking to have the Lord of hosts highly exalted in his own rights, and heavenly privileges, belonging to his honour and glory, that hath been so far intrenched upon, by a wicked and backslidden generation. Who would have thought, that when the Lord opened a door that was so fast barred with popery and prelacy, that there would have been so little true zeal and love to the true presbyterian interest of Christ in Scotland, found among the ministers and professors. When they found, or had an opportunity put into

their hands, to reform the government, and bring it back into its right constitution, that opportunity was little looked to, and shamefully lost. And many a poor soul groaning heavily for want of the gospel, and cannot get it in purity and power. Lord hear the cry of such, and send relief in mercy, that it may be for thy renown, honour, and glory. With comfort and encouragement to a poor broken hearted remnant; that are sighing and sobbing, crying in secret, and looking long for it. For these are now looked upon, and wondered at, as signs and wonders in Israel. Much reproach and disdain has been cast upon that small remnant, these years bypast, because they would not join with the rest in a sinful confederacy. But I dare refer it to the Lord, that it is out of respect of thy honourable cause and truths, that I durst not say a confederacy with either this present erastian church or state, as they are now constitute. For they are not set down upon the sure foundation. As for magistrates, I love to have faithful magistrates over a land, to govern a people in righteousness and equity; ruling in the fear of God, and having the qualifications requisite. Deut. xvii. 15. Where it is clear, that a king set over a covenanted people, should not be a stranger to the true religion; nor yet one that draws back from it, or makes the people of the Lord to turn back to Egyptian darkness. He must have a true copy of the law still before him. Therefore, whenever magistrates becomes tyrants and enemies, instead of nursing fathers to the christian people and true religion, the people cannot, nor ought not to obey, nor yet acknowlege and submit to their sinful laws, lest they become partakers with them in their evil deeds. Neither dare I acknowlege these ministers to be faithful, who complyed with prelacy or indulgency. O any who came in under the sconce of York's abominable toleration; and hath not given a faithful

testimony against the sinfulness thereof. Very unlike the faithful testimonies of our faithful ministers in the church of Scotland, in the times of purity. And especially that testimony given by the ministers of Perth and Fife, against Cromwell's toleration. And the testimony of the general assembly of our church, in their declaration and exhortation to their brethren in England. They say, What is liberty of conscience? but liberty of error, scandal, schism, heresy, dishonour of God, opposing the truth, hindering reformation, seducing others, &c. And the ministers of the county palatine of Lancaster, in their harmonious testimony against the toleration, subscribed by them, March 7, 1647, do fitly add, that a toleration is the putting a sword in a mad man's hand, and a cup of poison in the hand of a child; a letting loose of mad-men with fire-brands in their hands; and appointing of a city of refuge in mens consciences, for the devil to flee to; and a laying of a stumbling block before the blind. A proclaiming liberty for the wolves to come into Christ's fold, to prey upon Christ's lambs; a toleration of soul-murder, (the greatest murder of all others.) Therefore, I durst not say a confederacy with them, nor hear such ministers, nor own them as faithful ministers of Jesus Christ. Because they have never as yet laid down a cleanly way to purge the church of Scotland, from all the abominable filthy adulteries that hath been committed in her. And any among them that seems to be more faithful and tender-hearted, they dare not use their freedom for fear that they be put out of the synagogue. Now the church of Scotland seems to be in as sad a condition as ever she was; when by act of parliament they have sold away all these noble rights, both of church and state, that was so dearly conquered in our forefathers' days. The Lord wonderfully delivered these lands out of Egyptian darkness; and now this generation hath sinfully

and shamefully sold all back again. O! how horrible and dreadful wickedness is it to look upon all these things indifferently. Is not Scotland become a mocking stock to all nations round about, in that sinful union betwixt Scotland and England. The nobility of Scotland have given away their power to the beast, and received that mark upon their forehead and right hand. O! how sad and lamentable for all the ministers of the church of Scotland, how few of them have had a heart to give a faithful testimony against the same. And any ministers that are more free and faithful, in setting the trumpet to their mouth, and giving faithful warning to the poor misled people, all the rest are crying out against them, with cruel, sad, and dispiteful reproaches, to make people despise them. Which is very sad and lamentable. Therefore, I leave my protestation and testimony against all, both in church and state, who hath given their consent to the carrying on of that sinful and hurtful union. And against all who connived with them that did it, and hath not testified their dislike at it in their place and station; for these have given their consent to it in less or in more. Yea, they are all guilty who are not deeply humbled before the Lord, for such a sad heavy stroke, and brought thereby upon the Lord's covenanted lands. From 1662, to 1688, erastian prelacy overspread the land; and since 1688, to this day, erastian presbytery hath been established in room of prelacy. Prelacy brake, and burnt our glorious reformation work; and this bastard presbytery hath buried it in deep forgetfulness. But I die in the faith of it, that the burying of it shall hereafter be the cause of its glorious resurrection. But I am sure of this, that there are sad days abiding Scotland, before our Lord return to it again to build up his ruined work. Blood, blood shall be shed in plenty in Scotland, for the innocent that hath been shed in thee O Scotland.

Thus far with my own hand; but being so weak and bedfast, I must now use the hand of another.

Now, having briefly told you what I own, and what I disown. In the next place, I think fit to give an account when the Lord began to take a dealing with my soul. Which, in all humility, and without boasting, I desire to make mention of, only for his glory, and to provoke others of them, that shall arise, to fall in love with my kind Lord and master. 1. Then if ever I got good of the sweet gospel, and precious ordinances in my younger days, it was under that great and shining light, Mr. William Guthrie. O! how sweet did the Lord then, make the free offers of himself, by dear Mr. Guthrie, unto my soul. So that after the ministers were cast out of their churches, but especially him, it was very sad and heavy for me to bear it. So my dear minister being removed, I began to enter into solemn personal covenanting with God. The next remarkable passage of his love, was at Maybole communion; where I took my communion, with a solemn surrendering, and giving away of myself to the Lord, with all I had. O! the remembrance of that time have often since refreshed my soul. Albeit, before, and some time after, I had heard the curates, and harled after the bulk of the then backslidden ministers. Yet the Lord made light to arise, by sundry who were more faithful than these were: as Mr. Kid, Mr. King, Mr. J. Dickson, but particularly by Mr. Richard Cameron; who was helped pleasantly to rid marches, and set up way-works betwixt sin and duty. And albeit, I heard not Mr. Donald Cargill, (not having the occasion,) yet it was a mercy to the land that they had such a faithful instrument in it. So after hearing some of these faithful ministers, I no more heard either curates or indulged; and I never repented it to this day. After the defeat of Bothwel, I was intercommuned, and declared a rebel. The pleasantest

time that ever I had, was when I was joined with that suffering remnant, while hunted as partridges upon the mountains, in following the persecuted gospel, especially in pleasant Mr. Renwick's time; who was helped to be faithful in life, and in death. But as my comfort was such, and as I may remember these days with joy, so with as much grief and sorrow I may remember what followed. For he being gone, and having handed down a pleasant testimony, well stated. At, and after the revolution, those that should have done the like, treacherously (soon after) betrayed it into the hands of its enemies, and put all out of order, into the saddest confusions. And not only so, but took the bulk and body of that pleasant party along with them; who had been helped to stand it out faithfully and valiantly during the heat of persecution. But were now, treacherously, by the subtile draughts and fair speeches of these three treacherous men, Messrs. Linning, Shields and Boyd, led aside into defection, (albeit lately before, they had sworn the covenants to the contrary.) And so on from one step to another of these woful defections, until they were as foul as the times could make them. O but these were sad and breaking times. And I wanted not my part of the trials, in these times; by reason of the entire respect I bare to these great persons in the place where I then resided. And any thing that I was then overhailed in, when the Lord took me through hand for it, was made as the terrors of death unto me; so that I was forced to entreat them, for the Lord's sake, to let me alone. O! that was a dark time as ever mine eyes saw. But when it pleased the Lord, to give a little comfort, a little light, and a little help, by raising up, and spiriting some to be means in his hand, to gather the small gleanings after the vintage; I mean to draw some few of the once many scattered people of the Lord, and bring them to understand their ways,

and one another's minds; and to take up the fallen testimony, (though in a private way and capacity.) This was a new joy and comfort unto me. The cause of fasts were then sweet, the public testimonies were then desirable, and our meetings sweet and refreshful. Pleasant were our out-goings, and sweet our home-comings. But after the death of brave Sir Robert Hamilton, our clouds began to darken our skies. But after many fruitless essays with one another, it pleased the Lord to send us a blink of the gospel, but it hath but a winter beam or heat; how long it shall continue, God only knows. O that both ministers and people may be faithful and tender, both in their conversation and in the cause; and then you may look for the longer continuance of it among you, and a sweet out-gate in the end. And now being on the borders or brink of eternity, (as I think,) I dare not once doubt or call in question, but that he who hath begun this work, will also perfect and finish it. But O! to have it once fairly finished. Neither dare I call in question that this is the way, that I die owning; he having so often confirmed my soul therein, by his word and Spirit, so that it were a piece of great rebellion in me once to doubt it. Neither am I in the least doubt in that, that his cause shall yet triumph over all other causes. viz. That Christ is King and Head of his church. And let apostate ministers and professors do their utmost to hinder it; yet in spite of them all, Christ shall get up, and be glorious in thee, O Scotland. But whether you may be the party, that is now present, that shall see it, I cannot tell; but refers it in the Lord's own hand. But O! as ever ye would desire to see it, strive to be faithful to the cause, and zealous, holy, and tender in your practices, lives, and conversations, and patient in well-doing. Weary not in following your duty, for the time may be lengthened

out yet. But the more faithful, vigilent and tender that ye be, the shorter, it (perhaps) may be.

The Lord be with you all.

I shall say no more; but to him that must confirm, comfort, and establish you, and give me a fair landing, be praise for now and ever, Amen.

JOHN WILSON.

At Busbie, *April* 10, 1710.

PS. This was written and subscribed with his own hand (except a little in the end) above three years and a half before his death; none knowing thereof, but himself, his wife, and that writer. It was laid up and concealed till his death. This was written from the principle.

The Dying Testimony of Sir Robert Hamilton of Preston.

Christian friends, and companions in my tribulations, and fellow witnesses for the controverted truths of the church of Scotland.

Although I have many things that might discourage me from shewing myself this way at such a time; a time when the Lord's controverted truths, his covenanted reformation, and the wrestlings of his faithful and slain witnesses, are things so much flouted at, despised, and buried, not only by the profane, but alas, even by the ministers and professors of this generation. Yet I could not but leave this short line to you, who, of all interests in the world, have been my greatest comfort; being now come to the utmost period of my time, and looking in upon

my eternal state, it cannot be readily apprehended by rational men, that I should dare to write any thing, but according to what I expect shortly to be judged: having had such a long time to consider on my ways, under a sharp affliction.* As for my own case, I bless my God it is many years since my interest in him was secured; and under all my afflictions from all arts, he hath been a present help in time of my very greatest need. I have been a man of reproach, a man of contention; but praise to him, it was not for mine own things, but for the things of my Lord Jesus Christ. Whatever were my infirmities, yet his glory, and the rising and flourishing of his kingdom, was still the mark I laboured to shoot at. Nor is it now my design to vindicate myself from the calumnies that have been cast upon my name; for when his slain witnesses shall be vindicated, his own glory and buried truths raised up, in that day he will assuredly take away the reproaches of his servants, and will raise and beautify the name of his living and dead witnesses. Only this I must add, though that I cannot but say that reproaches have broken my heart; yet with what I have met with before, and at the time of Bothwel battle, and also since, I had often more difficulty to carry humbly under the glory of his cross, than to bear the burden of it. O! peace with God, and peace of conscience is a sweet feast! Now as to his public cause, that he hath honoured you in some measure to side with, stand fast therein; hold fast, let no man take your crown; for it is the road he will take in coming to this poor land. And praise him for honouring such poor things as you are, as to make you wish well to his cause, when church and state, and all ranks, have turned their back upon it. And my humble advice

* "This was the gravel, which cast him into a decay, of which at length he died.

to you as a dying brother is, to stand still, and beware of all tampering with these betrayers of the royal interest, and concerns of Christ's kingdom, and listen to no conferences with the ministers and professors of this generation, till the public defections of this land from the doleful source, and fountain of all our ruin and misery, viz. that sin of the public resolutions, the compliance with prelacy, the church renting, ruining, and dividing indulgences toleration; &c. be confessed, and until the present sinful course of vindicating all these defections; and burying all the testimonies given against the same. I say, until these be acknowleged, and redressed; and publicly rejected and disowned, both by church and state. I die a true protestant, and to my knowlege a reformed presbyterian, in opposition to popery, prelacy, and malignancy, and whatsoever is contrary to truth, and the power of godliness, as well against flattering frazing pretenders to unwarrantable zeal on the right hand, as against indifferent lukewarmness on the left. Adhering with all my soul to the holy and sweet scriptures, which have often comforted me in the house of pilgrimage; and our confession of faith, our catechisms, the directory for worship, covenants, national and solemn league and covenant, acknowlegement of sins, and engagement to duties, with the causes of God's wrath; and to all the faithful public testimonies given against defections of old or of late. Particularly these contained in our informatory vindication, and that against the toleration, and the two last declarations emitted since this fatal revolution, which testimonies I ever looked upon as a door of hope, of the Lord's returning again to these poor backslidden lands. And now, my dear friends, let nothing discourage you in that way. For the Lord will maintain his own cause, and make it yet to triumph. The nearer to day it may be the darker, but yet in the

evening time it shall be light. And the farther distant ye keep from all the courses, parties, and interests of this generation, the greater will be your peace and security. O! labour to be in Christ, for him, and like him, be much in reading of the holy scriptures, much in prayer, and keep holy unity and cordialness amongst yourselves. Be zealous and tender in keeping up your private fellowships for prayer and christian conference; as also, your public correspondencies, and general meetings. Go to them and come from them as these intrusted, really concerned and weighted with Christ's precious controverted truths in Scotland, and labour still to take Christ along with you to all your meetings, and to behave yourselves as under his holy and all-seeing eye, when at them, that ye may always return with a blessing from his own rich hand.

Now, farewel, my dear christian friends, the Lord send us a joyful meeting at his own right hand after time; which shall be the earnest desire, while in time, of your dying friend,

Sic subscribitur,
ROBERT HAMILTON.

Borrowstoness,
Sept. 5, 1701.

PS. He died October 21, 1701, being 51 years of age.

This great man (says Mr. Smith) was most reproached of any in his day; but very unjustly and wrongfully. He was the great eye-sore of the indulged and erastian party. It was observed that most of his reproaches flowed from the indulged party, on the account of Bothwell, &c. of which, after he had given me a full account, I durst never suspect him as guilty of these things laid to his charge.[1] He was also vindicated by that famous man, David Hackston

of Rathilet, in his account of Bothwell, sent over to Mr. Robert M'Ward in Holland. See his sufferings and testimony before the council, in the christian's conduct, &c. and elsewhere. After he left the broad ways of defection, it was his hap to be found always on truth's side of the plea, even to his dying day.

The Dying Testimony (to the truth and cause of Jesus Christ, as stated of old and of late since the Revolution,) of that good and godly man, JAMES CARMICHAEL, who lived in Ponfeigh. Subscribed before sundry witnesses, April 2, 1707, a little before his death.

I Under subscriber, being now very weak in my condition, through the affliction and sickness of my body, and in all appearance drawing near to the time of my dissolution; I think it my duty, for truth's vindication, and for friends their satisfaction, to leave this short word of a testimony, to the truths of Jesus Christ, which I have been endeavouring (although in much weakness) to adhere to, through this dark declining time, wherein my lot hath fallen; and that the rather because of the many reproaches, that I have lain under, as being a man misled, and maintaining strange and unwarrantable principles, &c. I do hereby declare that I do adhere with my soul, and heart to the holy and sweet scriptures of truth, contained in the Old and New Testaments, and to our Confession of Faith, Larger and Shorter Catechisms, our covenants national and solemn league, causes of God's wrath, and to the whole of

our covenanted work of reformation, and to all the testimonies for the same truths, whether of martyrs, or faithful contenders. Particularly these contained in our Informatory Vindication, and testimony against toleration; and our three last testimonies since the revolution. And likewise I leave my testimony against, and declare my detestation and abhorence of the long continued tract of the nation's backslidings and defection, since the covenanted work of reformation began to be overturned. Partcularly against the public resolutions; which laid the foundation for all these defections that hath since ensued. Against Cromwell's usurpation, and the toleration of heresies, and sects in his time. Against the usurpation, and tyranny of Charles the second, his overturning, and by his act rescinding, our whole covenanted work of reformation; the burning of our holy covenants; an unparalleled act of heaven daring wickedness. His imposing contradictory oaths, to debauch the conscience of the people; his divisive and church-renting indulgence. As likewise, I leave my testimony against the nation's concuring and complying with these abominable courses; particularly against ministers and professors, and that because they are neither judicially condemned, nor any resentment of them apparent in a national way. But on the contrary, a practical approving of them; by suffering these covenants to be buried, by complying with all the mandates of the state, in their practical erastianism; and their professing to retain the name of presbyterians, and yet practising the contrary, makes their course and way the more hateful; it being but a mocking of God, and cheating, and blind-folding of the generation. All which courses, and practices in ministers and professors, I, as a dying man (who expects shortly to stand before my judge) testify against, and declares my detestation of. And now, my dear friends, my last advice to you is,

that you continue fixed and stedfast in your adherence to these truths, and witnessing against the courses of defection and backsliding. Wherein, I declare, I have sweet peace and satisfaction; and not a doubting nor a hesitating thought to the contrary. But O! study to be more serious in the substantials of religion and godliness; and to be diligent in the use of the means that is left you. Be much in reading the holy scriptures; much in secret prayer, and prayer in your families and societies; much in godly conferences, wherein you may be mutually edified. And think not your straightness in the Lord's cause, the word of his patience; and in public matters will do your turn, or satisfy the law and justice of God for you. Except ye savingly close with God by faith in Jesus Christ; be interested in the new covenant, and have union and communion with him. Now my dear friends, farewel; the blessing of the Lord be with you all, and the good will of him that dwelt in the burning bush, yet not consumed, be with you henceforward, to lead, guide, and direct you in every step of your wilderness journey.

Now, because of my weak condition, I add no more. Subscribed before these witnesses, the second day of April, 1707, at my own house.

Sic subscribitur,
JAMES CARMICHAEL.

Francis Graham, witness.
William Symington, witness.
James Thomson, witness.
John Young, witness.
John Curry, witness.
John Carmichael, witness.

NATHANIEL; or the Dying Testimony of JOHN MATHIES ›N, in Closeburn, unto the noble cause and truths and Testimony of Christ; for which he suffered banishment unto the foreign land of America. Adhering to it both then, and after he returned, unto his death. With an account of his personal covenanting with God, and the most remarkable things that befel him in his life time.

I Am a poor man, and seemingly about to step out of this valley of misery;* and I may say with old Jacob, the days of the years of my life have been few and evil, and have not attained unto the days of the years of the life of my fathers in their pilgrimage. Gen. xlvii. 9. As to my education; I was brought up with those, that cared not much for religion, or the things that accompany salvation; if they got me seen to, as to back and belly. But the Lord who knew well what he had to do with me, inclined my heart to better things from my youth. And at length brought me to the knowlege of his way, by converse with some good neighbours, such as Thomas Corsbie, &c. So being married, I left of hearing of the curates, and withdrew from them; which afterward brought on my persecution. But not being fixed and stable (as the generality of the country was) in bearing testimony against the then defections; until I became acquainted with some of these who were declared rebels; and then I wan to understand matters better, and be as they were in judgement and practice. But this I observed, that I never went out of his way (tho' I then did it igno-

* This was at a time when he was under great sickness; and when few or none looked that he would recover: yet he did recover, and lived for several years after.

rantly) but I met with chastisement of one sort or other, from the Lord to bring me back again to him. And when it pleased his holy majesty, to bring me to a wandering, and suffering lot for him; wonderful was his loving kindness unto me; and strange were the warnings he gave me at several times, before I was apprehended, which I forbear to relate. * But at length being apprehended, on the Lord's day at my own house, by a party of the bloody dragoons, whom Closeburn had sent for (by Doeg John Kilpatrick in Bredgeburgh-head) I was by his command sent to prison in Dumfries; where after continuing for a season, I was carried from that to Edinburgh, with some others. And there sentenced by a party of the bloody council, to Carolina in America. When I was on the sea, and there, or in my way going (which was nineteen weeks, from our entering into the ship, until we set our foot on shore, and came to land again) I endured a sore fight of affliction, from the enemy of my salvation. But the Lord helped me to resist that evil one; so that after that time, I was never so troubled, nor assaulted by him. For then I formally, and solemnly entered into covenant with God: for whatever I had essayed of that kind before, yet this was the most remarkable to myself. So that after it I may say, I never had so much of his sweet presence, as at that time; for then I gave away myself, and all mine unto him. After which, O! how sweetly did he bear me, and my burden both, in that strange and uncouth land: and since also. So that albeit,

* But though the modesty of the man, and his self-denial, made him conceal these; yet it may not be amiss for encouraging honest sufferers, and giving glory to God, to give a hint of it, which was this:—When the enemies, the soldiers, were to be there, where he and others lay hid; the Lord caused him and them hear like the crack or noise of a great musket shot over their heads the night before they came: which signal they took notice of, and several times escaped.

we suffered great straits while on ship-board, and on shore also; by him and his, who carried us captives to that land. Yet the Lord was with me, and was exceeding kind to me in that strange land. Their cruelty to us, was because we would not consent to our own selling or slavery; for then we were miserably beaten, and I especially received nine great blows upon my back very sore, by one of his sea-fellows: so that for many days I could not lift my head, higher nor my brest. Which strokes or blows, I looked upon to be the beginning of all my bodily pains and deseases that have been upon me since that time until now. But soon after by a remarkable providence, geting free from these bloody butchers; from Carolina, we sailed to Virginia: in which voyage, we suffered a long and dangerous storm, and great hunger. From Virginia, we went into Pensylvania; where I was near unto death, by a great weighty sickness. From Pensylvania, we went to East Jersey; where we met with the rest of our banished brethren. And from thence, we went into New England. But being sorely grieved with the miscarriages of some of our friends there, I left New England, and returned to East Jersey, where after soon I fell sick; and during which sickness, I was kindly entertained, and taken care of by the man and his wife, in whose house I lay, and with whom I had bound myself. For albeit, we had escaped from them that had brought us over, and could not work to them; yet we behoved to work for something to bring us back again. From thence I came to New York, on my journey homeward: where I agreed with a ship master to bring me to London. During my abode, or being in that strange land, the Lord helped me twice or thrice to covenant with him. But on these terms, that he would carry me, and my burden both; and save his noble truth from being wronged by me. Still con-

fessing and acknowleging unto him, that I could keep neither word nor write, unless he keeped me and it both. And so on his own terms I took him for my king, priest, and prophet. After my first covenanting with him in these lands, I wan to such a clearness of my interest and salvation; that the very thoughts of it made me often to leap for joy, in the midst of all my sorrows, sore travel, and labour I had in these lands. And when alone (which was often) I was readily best in my case; for I was grieved with the vain and wicked coversation of the inhabitants of that land.

And now what shall I say to the commendation of my kind Lord and master Christ! For many and wonderful were his loving kindnesses unto me, in all my travels in that land. Even to me, one of the silliest things that ever he sent such an errand! So that as it passes my memory to relate, I think truly it would seem increditable to many to believe when they heard them told; even what he hath done for poor insignificant unworthy me, during my abode in these lands. Which, betwixt being taken from my own house, and my returning home, was something more than three years. But for all that, my heart was still at home with the poor suffering remnant in Scotland. For though fire and sword had been in one end of it, I could have been content to have been in the other end of it. So from New-York coming to London, and from thence, soon after I arrived in Scotland. So then at length being safe there, and restored to my friends and relations, I clave to, and joined with that party. After whom (while in my banishment) I had so great a desire, and continued with them all alongst; hearing with much delight the gospel then faithfully preached, yea powerfully preached, as occasion offered, by that shining light Mr. James Renwick; and the word preached by him did me and many others much good; and to whose

ministry I set to my seal, in testimony of my approbation thereof. I heard Mr. Thomas Linning, and Mr. William Boyd, while faithful; though sad and terrible has been their turning aside, especially after Mr. Renwick's death. I also heard Mr. Alexander Shields (who next to Mr. Renwick, had most of my heart) while he continued faithful. But alas! it was but a short time he continued so. For the other two supplanting him, they soon forgot the Lord's mighty works; so that not remembering what mighty works the Lord had done for his work, by his servants of old, and of late by their faithful brother, and now glorified martyr Mr. James Renwick. I say, they finding an opportunity of obtaining their long looked for desires, began to tamper with their Edomitish brethren, and Moab and Ammon, the whole train of the indulged and malignant party, about the unhappy time of the Prince of Orange coming over. Then were the general meetings corrupted and overawed, and the wholesome comely order formerly agreed to, and condescended on, and conclusions to that effect broken down, called in question, and cast by as useless; and as if the Lord had never done us good by these, and such like. Then might ye have seen the godly going with a sad heart, and returning with a sadder heart from such general meetings. Then was the carved work in the house of God broken down, and former faithful preachings and contendings called precise and nice things.* Then were the unhallowed and profane brought in into the sanctuary. Then were we mingled among the heathen, and learned their way. The sad skaith of which, the most part that then joined with them, have never casten to this day.

* I shall refer it to every honest hearted hearer of the preachers at this day, if this be not the very treatment you get, that when ye complain of unfaithful preaching, and unfaithful contending, ye are called precise and nice, or quarrelsome persons.

These were sad times, the sadder of which I never saw with my eyes, for breaking and dividing amongst the poor remnant. Yet it pleased the Lord to keep me sound in my judgment, and on the right side of the plea and quarrel. Though I and another, for our firm adherence to the good old way, were nick-named by such as were turning aside; and the one was called the Pope, and the other was called the Cardinal. But these things did not trouble us much, if the cause of God had been preserved safe * and owned. Then and about that time, I with some few moe in these bounds, began to withdraw from our own three ministers, and to protest against either hearing or calling them, or any other, when known to be all one. And thus I continued withdrawing from them, and protesting against such as came to this parish, and keeping them out of the kirk, till my number grew so few, of them that would join for that work, that I was forced to quit the kirk, and hold me with protesting by word and write, against each of them as they came, aye until they placed a minister in the parish. And till it pleased the Lord to revive and stir up some more through the land, to see the evil of their ways, and unite again in a general correspondence for rectifying of their societies, and to publish that sweet testimony, the Sanquhar declaration, August 10, 1692, which was the rejoicing of my soul. And whatever others said or did against it, yet I bless the Lord that ever he honoured me to be a witness to it, or owner thereof. For though I could never speak nor act for the truth in comparison of others, yet loved still to see, and hear it well spoken of and contended for. I also heard, in

* O faithful contender, be not discouraged, you will get the very same treatment from them that perhaps you would not have thought of at this day.

these sad breaking times, Mr. David Houston, who, whatever were his personal failings and infirmities, yet was he ay sound in the main of the testimony. He was ill guided; and I wish the sin of it be not laid at the remnant's door. The lamentable effects of the want of the gospel, and gospel ordinances for eighteen years together, cause strange thoughts of heart.

And now, having given a short account of what has been the tract of my life before this time; and not knowing when, where, or how soon I must appear before my judge, I as a dying man, and one whom the Lord has done much good unto, desire to bear witness for his truths, cause, and interest; and against all the God-dishonouring courses of defection in this land, before, at, or since the late revolution. As particularly, I bear my testimony to all the faithful contendings, by declarations, testimonies, and sufferings on scaffolds, fields, and seas; and on market crosses, by my faithful covenanted brethren. And against the God-dishonouring courses of the wicked race of the Stewarts, from the first to the last of them. But especially against all the wickedness, treachery, and perjury of the two brethren, Charles and York; of whom it may be said, as of Manasseh, that they caused the streets of our Jerusalem to swim with the innocent blood of the saints. Particularly, I adhere to that testimony left by me and others, when we received our sentence of banishment, containing our minds against several steps of defection. Which testimony I fear it be lost.

2. I leave my testimony against that Barbadoes collection, being upon the matter a justifying of their enemies, and a condemning of what they had suffered for. And on our part, as to the way and manner of gathering it, a fulfilling of that Prov. i. 14. "Cast in thy lot among us, let us all have one purse." Whereas if we had been at our duty, we should have

observed what is said, verse 17. " Surely in vain is the net spread in the sight of any bird." This was amongst the first of the steps of our defection, before, about, or after the revolution; though little regarded then or since that time. To which may be added, the Kirkcudbright association, anno 1689. The guarding of the black convention of estates, Angus regiment, &c.

3. I adhere to that great testimony, called the Larger Testimony, concluded upon, and agreed unto by the whole Nithsdale correspondence, to be given in to their pretended ministers, at their coming to be placed in any of the parishes, where any of us resided. A good testimony, except that which concerns the prince of Orange in it, and the Lismahagow work, wherein some sins were called duties, and duties called sins.

4. I leave my testimony against the reception of the prince and princess of Orange to the government, not being received covenant ways, nor having covenant qualifications; and against their succession for the same grounds and reasons. Also, against the settlement of the church, as now established. More particularly, I leave my testimony to, and approves of the four protestations, given in at four several times, against the intruders on this parish; and they were but little esteemed of either by one or other. Yet I bless the Lord for what hand I had therein, and the sweet peace I found thereby. And I testify against all that fainted then, and left me when I protested.*

5. I leave my testimony to, and approbation of that paper, commonly called the Tinwald Paper, con-

* These four protestations he here speaks of, were these he and the few with him gave in against four different ministers, then called to the parish, viz. Mr. Elder, Mr. Hepburn, Mr. Laurie of Penpont, &c. which protestations are now lost.

taining eight heads of defection; on account of which we kept that first public fast day, at our first gathering together again after the revolution. The sweetest fast day that I had seen for a long time before or since.

6. I leave my testimony to our Sanquhar declarations, since the Revolution, as that of August 10, 1692; and that Nov. 6, 1695; and that in May 21, 1703; and that in October 2, 1707, as sweet testimonies for the truth, and against all the usurpations of the present enemies of our Lord's crown and cause. Albeit little esteemed by enemies and false brethren now. Yet I die in the hope of it, that they shall be more in account with the generation of the righteous that shall arise, than any that has been given by any party whatsomever since the revolution. In which testimonies foresaid, is contained my mind about the present powers, better than I can express it over again. And

7. I heartily agree with the twenty-five steps of defection, drawn up when we wanted ministers. As also, to that well pen'd paper, called the Protestation Declinature, and Appeal of Mr. John M'Millan,* and Mr. John M'Niel, sent in to their corrupt commission. And to the faithful and free dispensation of the gospel by them two foresaid; and blesses the Lord for ought of himself I have found therein: praying that they may be made more and more faithful for him to the end; for the more faithful they be, the more peace they will have in a dying hour. And now, I as a dying man, would in a few words, tell you that are to live behind me, my thoughts as to the times: When I saw, or rather heard of the

* Observe reader, there is no disagreement by this acknowlegement of this author, and the other authors of these testimonies; for though he speaks here of the faithfulness of Mr. M'Millan of what he has done, it was before his unfaithfulness was found out at Balmaghies and elsewhere.

prince and princess of Orange being set up as they were; and his pardoning all the murderers of the saints, and receiving all these bloody beasts, soldiers and others; all these officers of their state and army, and all the bloody counsellors, civil and ecclesiastic. And his letting slip that son of Belial, his father-in-law, who, both by the laws of God and man, ought to have died, &c. I knew he would do no good to the cause and work of God. And when I understand these time-serving men called ministers, had submitted to his erastian yoke, and overleaped our best times in their establishment, and had not acknowleged the sin of indulgence and toleration, and hearing of the curates, with the test, abjuration, &c. And were for oaths of allegiance and assurance; and praying for their confederates at home and abroad, while joined with antichrist and his interest, as is to be seen in the first article of that war. Yea, being for every thing that came through, &c. I was persuaded that they had done with it (as to the bulk or body of them) of being honored to raise up the Lord's ruined work. And I fear the Lord makes the best of them, even the best of them, die with silent testimonies and shame, and leave their names for a stink and stain to posterity, for what they have done first and last against the Lord's cause, the covenanted reformation, and his people in these lands. Yea, and who knows not, but all that is done yonder in Flanders, and that not on God's account, but man's, shall be reckoned but as spittings before the great shower, when the sword of the Lord, whoever be made the instruments, shall go through the breadth and length of these lands, even of Scotland, England, and Ireland, and none shall be able to hinder it, until the Lord himself say, "it is enough: put up, be still." O terrible and dreadful are the judgments that are coming on these lands. But I forbear, for though

one should rise from the dead, and warn this generation, they would not take warning, &c. When I was going from this land into my banishment, the Lord fully persuaded me I should be brought back again to see it, which he did. And since, I have been much subject to sickness; yet in the worst of it all, I thought he persuaded me, that I should not die, till he returned the gospel to the poor remnant; which I have seen, and for which I bless him. During our want of the gospel, there fell out a sad thing in my family, which I may say was the saddest and sharpest that ever I was trysted with. I and mine, I mean the rest of my family, were suspected as privy to it before it was discovered; but for my part, yea, for the satisfaction of such, I can freely declare, that I knew as little as these in the farthest nook of the parish knew of it, or any other person. If the rest of my family shall yet lie under that, after all that is said and done anent it, let them be examined while alive; and let none suspect me, or jealouse me after what I have said, least the Lord see to it, and requite it: for I declare I am innocent as to that charge; and I think I may say as much for the rest of my family. But I shall say no more of this.

One thing more I have to impart unto you, into whose hands this may come after my decease; and it is this, that every year since I came home, once a-year at least, I renewed my covenant engagements with the Lord. Neither durst I let out this then to any, for fear of falling away afterwards, and wronging his cause, which was to me more terrible than many deaths. O truth, precious truth, and the despised way! How sweet hath the Lord made them to me! O! all ye followers of the Lamb, love it, love it; but love precious Christ best of all. And now, that none may think when I am dying, that I am rueing any of my former stedfastness, sufferings, and contendings for the cause. No, no, I am so far

from that, that I am sorry that I have not done more for my Lord and dear master. And I declare to all, into whose hands this shall come, that I never yet got his down-look for being bold for him, or valiant and stedfast, and honest in his cause. But when I inclined to forbear to testify for him, and was not so free as I should have been, it troubled and checked me. None knows the marrow and sweetness that is to be had in suffering and contending for Christ, but them that has felt, and tasted that he is gracious. And O the sweet and great feasts, and manifestations that I have had to persuade me, that this is the way of truth, and his way that I have owned, and now am dying owning. Yea, further, I would not have wanted these sweet blinks of his presence since the revolution, and since these three ministers (Messrs. Thomas Linning, Alexander Shields, and William Boyd) left us, to confirm me in the way for a thousand worlds. And in seeing what is coming on them that have left the way, with the bulk and body of the land. But were I, as I sometime have been, I would have been afraid at the heart. Neither do I die in despair, about the revival of the work of God in these lands. Or whether that party, that is nearest him and his cause, shall see more ministers or not. For I am persuaded fully that there shall be more ministers. "But as for such as turn aside after their crooked ways, God will lead them forth with the workers of iniquity. But peace shall be upon Israel." But I do not, nor cannot say more by reason of my weakness. And now come Father, Son, and Holy Ghost, into whose hands I commit my spirit. Even so come Lord Jesus. Amen.

Sic subscribitur,

JOHN MATHIESON.

PS. He died October 1, 1709. This was written and lying by him some years before he died, and

found among his other papers; and so no wonder, though it have not the usual closing compilations that others of this kind had, taken from the dying person s mouth before, or at their departure. Many other things might be inserted here, and added, concerning this good, godly, honest old man. But least some should think or say, I thereby was affecting vain praise, or glory to myself, because we loved other; and I was much up to his secrets and writings. I shall forbear, knowing that what is said, will perpetuate his memory better than ought that my poor pen can add or say. Rev. xiv. 13. "Blessed are the dead which die in the Lord, that they may rest from their labours, and their works do follow them.

R. S.

A Covenant Transaction with the Lord, by a Society of Young Children, who met together in a meeting at Pentland town, in the time of Persecution, when there was no faithful minister in Scotland, anno 1683, ere that great burning and shining light, Mr. James Renwick, came an ordained minister from Holland.

THIS is a covenant made between the Lord and us, with our whole hearts, and to give up ourselves freely to him, without reserve, soul and body, hearts and affections, to be his children, and him to be our God and Father; if it please the holy Lord to send his gospel to the land again. That we stand to this covenant which we have written between the Lord and us, as we shall answer at the great day, that we shall never break this covenant, which we have made between the Lord and us. That we shall

stand to this covenant which we have made; and if not, it shall be a witness against us in the great day, when we shall stand before the Lord and his holy angels. O Lord give us real grace in our hearts to mind Zion's breaches, that is in such a low case this day; and make us to mourn with her, for thou hast said, "them that mourn with her in the time of her trouble, shall rejoice when she rejoiceth; when the Lord will come and bring back the captivity of Zion." When he shall deliver her out of her enemies hands. When her king shall come and raise her from the dust, in spite of all her enemies that will oppose her, either devils or men. That thus they have banished her king Christ out of the land, yet he will arise and avenge his children's blood, at her enemies hands. which cruel murderers have shed.

Upon the back of this covenant was written as follows:

Them that will not stand to every article of this covenant, which we have made betwixt the Lord and us, that they shall not go to the kirk to hear any of these soul-murdering curates, we will neither speak nor converse with them. Any that breaks this covenant they shall never come into our society. We shall declare before the Lord, that we have bound ourselves in covenant, to be covenanted to him all the days of our life, to be his children and him our covenated Father.

We subscribe with our hands these presents.

Beterick Uumperston,
Janet Brown,
Helen Moutray,
Marion Swan,
Janet Swan,
Margaret Galloway,
Helen Ssraiton,
Helen Clark,
Margaret Brown,
Janet Brown,

Isobel Craig,
Martha Logan,
Agnes Aitkin,
Marion M'Moren,
Christian Laurie.

Psal. viii. 2. "Out of the mouths of babes and sucklings hast thou ordained strength."

The particular Soliloquies, and Personal Covenantings with the Lord, of JOHN MILLAR, who lived in the Mill-house of Kersland, in the parish of Dalry, and shire of Air.

I Desire to pray, that thou wilt help me to pray and praise thee. O! praise, praise be to thee eternally, who art the fountain of all beings; that ever thou condescended so low, as that poor unworthy, neutral careless me, should be taken notice of by thee. I being a poor infant, left of father, and little better of mother. Yet thou did not let me want friends to take care of me. This was thy outward kindness to me, which I shall record to thy praise here. And when I came to the years of knowlege, thou didst tryst me in a place of the world where thou was much seen, and thy ways easy to be known; even in a corner where thy people was cheerfully bearing thy cross, and thy martyrs laying down their lives for thy cause willingly. So that they were more willing to suffer for the covenants, than their enemies was to oppress them. And I observing all this working for good, to them that love the Lord; so that it engaged my soul to be for thee and thy way. And thou, out of thy free love, did keep me free from the ordinary pollution of cursing, banning, and swearing, that is ordinary to youths;

so that I could neither hear, nor practise it, from my infancy. This was thy love to undeserving me from the womb. And then out of thy love, thou did tryst me with such company as did win me from following the multitude of them, who was going on in defection; and made me choose them as my company, who were suffering for thee, though they were despised by the world; and this I desire to record to the commendation of thy free grace. O! praise be to thee, that ever bestowed grace upon self destroying me; who was a spendthrift, and waster of my Lord's talents. Who, instead of giving thee thy rent off them, I only wan to that of it, to say, Lord, I would thou had that praise that is due to thee, tho' I cannot give thee it. For I can never win to that exercisedness, to give thee that which my soul alloweth thee. And I desire to believe that thou wilt get praise to thyself, by leading me through this difficult world; that the world may bear witness, with my weakness, to the praise of thy free grace alone. Who must make up all my wants out of thy fulness, and open mine eyes, that I may see more clearly what is thy will, that I may do it. I desire to confess my short-coming, in answering the end of my creation; which is only to glorify thee. Though I can say it, as thou knows, that thy glory, and the credit of thy covenanted cause and interest, is only my desire.

But indeed, thy honourable covenanted cause in this land, hath but little credit of such a spendthrift as I am; who hath neither tongue nor spirit to appear for thee, when thou art reproached falsely by the world. And now Lord thou knows, that it is my desire, to abase myself, and exalt thy noble (though opposed) cause and declarative glory. Thou art leading me in thy way; for thou makes choice of them, that the world thinks little of, to bear testimony for thy noble cause, that can, and will in end

vindicate itself. I am indeed unworthy to be one of those whom thou honours to bear testimony to thy naked precious truth, when the great ones of the world are opposing the same. Thou knows that my soul is the more engaged to own thee and thy cause, because thou hast said, " If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Good reason, that thy chosen should bear the hatred of the world, since thou wast hated thyself of the world. And if the world loves his own, thou loves thy own more dearly than any thing in the world. Thy love to thine is greater than the world's can be. Therefore, I desire to give the praise and thanks of an obedient child to thy free love. Thy love is far above all other love! O! praise be to thee, that ever thou condescended so low, as to honour me with the knowlege of thy covenanted cause, that is now flouted at by deceitful, hypocritical Scotland; who hath laid it by as a thing of no value. For now this generation approves of all the affronts that thou (O my God) and thy cause hath gotten; contenting themselves with a form of religion, and a name to be called presbyterians; and yet no more godliness than consists with nature, and self-interest. And if this be the strait and narrow way that thou speaks of, (that leads to life) I am mistaken. And now Lord, I confess my short comings in all thy ways of truth and holiness, and through grace shall mourn for them. For my snares and difficulties was hid from the world; they little knew of the things that was most difficult to me. And the things that was great in the eyes of the world, thou made easiest with me; in so far as it did consist with truth, and the honour of thy cause. And now O Lord, thou knowest that my sins are great

and many in thy sight and presence. Both secret sins, and such as are known to the world, to the grief of the godly, and prejudice of thy cause and testimony. What by simplicity, and the foolishness of the world. But thou knows, O Lord, that I desire to do nothing that is offensive to thee. And thou knows that the corruption of my nature is strong, and the spirit is weak. Therefore, captivate my unrenewed nature with thy kingly power; for I agree to all thy laws and offices, both to teach and intercede. Though Lord, I have not made conscience of my duty towards thee, in obedience to thy commands, in being active in the matters of thy testimony. Thou knows how desirable it would have been to me, to see the purity and power of thy gospel, and the crown upon thy head, and thy kingdom flourishing, to the destruction of popery, prelacy, indulgency, and toleration, and all that uphold antichristian darkness. And now Lord, since thou hast dealt so fatherly with me from the womb; not with a strong hand, but feeding me with these precious promises: Math. v. 6. Pro. x. 24. Psal. xxxv. 5. and cxlv. 19. Isa. xxx. 18. Psal. x. 14. 1 Cor. i. 8. Hos. xiv. 4. 2 Cor. vi. 16. Psal. i. Isa. xxxv. 10. and xl. 11. Jer. iii. 15. Deut. xxx. 4. Ezek. xxxiv. 11. and xi. 16. These and the like, I desire to lay hold on, and stick by, till thou in mercy (through free grace) give full assurance of salvation, in thy own time and way. And, I as thy servant, hereby desires to give up myself, and all that is mine to thee with all my heart, signing it with my hand, to be thy covenanted child; and not to have a will of my own, concerning myself, or any thing that thou hast lent me, to dispose of it any way, but in so far as it shall be for thy glory. And when thou finds me doing any thing contrary to the testimony of the covenanted work of

reformation, make this the bond of my soul's resolution to bind me. For I declare, there is nothing in me that is good, but what is thine, (as thou knowest) and it is only what is thine in me, that allows this work. And therefore, thou that art my soul's king and Lord, thou must be forth-coming for thy part and mine both. And bind and oblige my soul to observe the same. For unless thy grace were sufficient for me, I needed never essay this work. Now I have given up myself to thee, own me as thy covenanted child. I desire this to be put in heaven's record, and that thou wilt own me on earth, and carry me through, so that failings on my part may not make a breach on thy part. For all my performance is in thy strength; and all the honour that I seek, is to be called by thy name. And when thou art reproached, I desire to be reproached. And as this is all my desire, so I desire to wait from henceforth upon thee for what is good; that when thou comes, I may say, "this is my God; I have waited for him," (who never caused any to wait on him in vain). And let my song be tuned with thy own hand, that my praise may be of thee. O! Lord, leave not my soul destitute, for my hope is set on thee.

As witness my hand at Mill-house of Kersland, May 26, 1694.

JOHN MILLAR.

Another Transaction.

WHO would have thought, O Lord, that the next Sabbath thou would be offering us the participation of that holy ordinance of thy supper? An ordinance, Lord, that the generality of this generation said, we would never get. And many of our-

selves, a while before, could scarcely believe it; that we would have this privilege, with the renovation of our covenants, and solemn acknowlegement of sins, and engagement to duties, in a solemn manner. O Lord, the favour is very great; if this be the day of thy returning in mercy to thy church and people in a covenanted relation. Lord, where is the heart to receive thee in such a relation? The work is thine own, need calls for thy help; enemies are busy overturning and pulling down thy work, and they see few taking part with the same. O Lord, here is a time to appear for thine own name's-sake, do it. And if this occasion be misguided, (as many a one we misguide) and it be turned to a sharp trial, Lord give me preparation for it, that I may not be turned out of the way. Whatever thou is about to do with me, let me find a sensible manifestation of thy all-sufficient help. Now, in this present case, work up my heart to a due and deep impression of the sins that we are professing to acknowlege, in the public view of the nation; and make me to know what it is really to feed upon thyself by faith, love, and new obedience. O! my God, give me thy special help to make such preparation as thou requires, and suffer me not to come to the feast without the wedding garment, to partake unworthily of thy holy supper. Now, thy special help I wait for, and here I give it under my hand, that I shall be more watchful over my life and conversation than ever I have been, in what concerns thy honour and glory. And if thou hast determined a married life for me, good is thy will. And if this be the time that thou is calling me to the use of the means, to carry on what thou hast ordained, then let me find thy sufficient help in the use of the means; and make me carry as becomes one of thy children, that I may not be too forward nor yet too slack-handed in what thou is calling me

to be dilligent in. For thou knows that my single life is not profitable either for soul or body; though thou hast given me contentment with it. Yet my mind hath been a restless mind, wandering after many sinful objects; though the world hath not had me much to challenge for outward misbehaviour. Thou knows that the vanity of my mind hath been a burden to thy holiness. And now, O Lord, if this object that thou hast stayed my affections upon, shall bring in all my affections by thy grace, and her love, to thee and to her. I finding thy image in her, and love to thy blessed self, that engages me to her. Let her find these things in me, to engage her to me. And engage us both to thee; and let not the sins of our youth, provoke thee to leave us in our married life. And let us have neither life, family, nor no other thing, but what thou shalt be found in. And if thou shalt be pleased to give us children, either make them thine, or else give us none, if it be thy holy will. And whatever shall be our lot in the world, give us true love to thee, and to one another, that we may be a good example in the place where we live, and that our house may be a house of prayer, and our family devoted to the Lord. And whatever thou gives us as a through-bearing in the world, through thy grace, we shall submit willingly to thy providence, as becomes us well. For hitherto thy providence hath been large, though I have been a bad improver of the same. But through thy grace we shall be more watchful, and improve time and mercies better for the time to come, than ever we have done heretofore. O Lord be not wanting, but let thy grace be sufficient for us, or else nothing will be right with us. I commit myself, and her whom I am concerned with, to thy care and keeping. Lord, I am thine, own me; hedge in my ways; let nothing be seen in my life that is not agreeable to thy laws, and holy will revealed in thy word. Help me

O Lord to carry as one that hath given away myself to thee; and make my will in all things, agreeable to thy will, and to thee be all the praise. Amen.

At Mill-house of Kersland, July 20, 1712.

Sic subscribitur,
JOHN MILLAR.

The honest and the meek,
The Lord will ever keep;
That hopes in thee,
And departs from iniquity.
But wilt them bring,
Where they eternally shall sing,
And praises give
To him that doth for ever live.

W. W.

Coubel-hall, Oct. 18, 1728.

Indeed it is to be admired,
How good the Lord hath been,
Unto his own, in ages all,
Who are not free from sin.
Let all our hearts, then to the Lord,
Be in a thankful frame;
And let us ever honour God,
And praise him for the same.
That cloaths his own with heavenly grace,
Indues them with his Spirit;
And makes their souls when hence it goes,
Eternal life inherit.

The Dying Testimony of WILLIAM SHORT, Wright, in Peelmuir, in the parish of Garral, and shire of Nithsdale, who died March 21, 1723.

I Having been under affliction for a considerable time, and not knowing how soon I may be called out of time into eternity. Therefore, I think fit to leave these few lines behind me, according to what the Lord in his free mercy, hath bestowed upon me, by his letting me see what is sin, and what is duty. If I could dite, or write any thing to the commendation of his free grace and mercy. Now, as to my principles, I have desired to live and die a true presbyterian, according to the holy scriptures, and covenanted principles of the church of Scotland, in her best and purest times. And,

1. I own the scriptures of the Old and New Testaments, to be the word of God, and only rule of faith and manners; and of keeping of truth betwixt man and man, according to both tables of the law.

2. I own the Confession of Faith, Catechisms Larger and Shorter, Directory for Worship, covenants national and solemn league, acknowlegement of sins, and engagement to duties, with the causes of God's wrath, &c.

3. I bear testimony to the faithful preached gospel as the ordinary means whereby I may obtain salvation through Jesus Christ.

4. I own all the public Testimonies, faithfully given against defection, of old and of late; particularly these contained in the Informatory Vindication, and testimony against toleration; and to all the faithful testimonies since, to this day.

Next, I testify against popery, prelacy, malignancy, and this present erastian church of Scotland, and whatsomever is contrary to truth, and the power of

godliness. I testify and disowns the prelatic rulers, now upon the throne of Britain, with their pretended parliaments, and all that join with them, from the throne to the dung-hill; as joined together to the robbing of Christ, of his crown-rights and royal prerogatives, either in church or state. And yet I do not testify against them for any wrong that they have done against my person; but for what they have done against Christ, his cause, and interest, in these three covenanted lands. For I own kingly government, when rightly constitute, and the persons rightly qualified according to the scriptures of truth, ruling for God, and in defence of the covenanted work of reformation. And in this mind, I desire to wait, till the Lord send such in his own time and way.

And likewise, I adhere to the good and comely order, that was among the remnant, in general meetings, correspondencies, and society meetings, while they were faithful, and near the space of eighteen years after the revolution.

But what follows, I cannot but speak it with lamentation and regret, that I have it to witness and testify against, even these my covenanted brethren; particularly Mr. John M'Millan, and Mr John M'Niel, and such as joins with them, in their letting down the discipline of the church of Scotland; and in (Mr. M'Millan) bringing the remnant into a sinful confederacy, with a part of the parish of Balmaghie, who were going on with all the defections of the times; and his baptizing the children of those who were joining in the same defection. And also, his marriage first and last with ministers of this erastian church. Also, his and their addressing Hanover, and his fourteen grievances, wherein he condemns several parts of our testimony. And for all his unstraight dealing in the Lord's cause, first and last. I likewise testify against Mr. M'Niel, for his unfree-

ness in his doctrine, anent the sins and duties of the day. And for his joining with the sins afore-mentioned; for I cannot look upon such practices as these, as means of bringing either people or persons nearer the Lord, or to one ano her. But the contrary; because the scriptures approves of faithfulness, and so do I, though I be reproached with the contrary, by professed pretended friends. But I desire to say it, in his sight, that as I desire to be kept from defection on the left hand, so I desire to be kept from all errors on the right hand. And O for grace to make the right use of these things, and the sad case that the poor remnant is in. It is neither in him that willeth, nor in him that runneth; but of the Lord's free mercy that any shall stand. Yet I may say as Manoah's wife said to him, Jud. xiii. 23. "If the Lord had a mind to kill us, he would not have taken a testimony of our hand." But while I am saying these things, I would not have any to think, that I think that I am altogether free. No, for I am not wanting in mine own infirmities; for which I desire to be humbled, and to lye very low in the dust for the same. And while looking back upon former times, I desire to bless the Lord, that he kept me in some measure free from the common pollutions of children, and that he made my lot to be in a covenanted land; and that he so sweetly determined me in some measure to seek after and join with the godly; even with those who were endeavouring to adhere, and stand to the covenanted work of reformation of the church of Scotland, and the other two nations, as it was established betwixt the years 1638, and 1649. And for my encouragement of joining with that remnant, that scripture was brought into my mind, Mal. iii. 16. "Then they that feared the Lord, spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the

Lord, and that thought upon his name." With many other scriptures, which were made very refreshful unto me; even in some measure to my soul, and confirming to me of the rightness of the way. O! how desirable was it unto me, while general meetings, and correspondencies stood faithful and honest to all the parts and points of the testimony, which the martyrs sealed with their blood, and we ourselves professed to stand upon, 'gainst all hazards. But ah! now, how many are degenerate, and turned aside? But I shall say no more at the time.

Sic subscribitur,

WILLIAM SHORT.

PS. The reason of this testimony being so short, is not to be imputed, or thought to flow from the man's want of matter, or inability. But rather, 1st. Because of his self-deniedness, in thinking himself unworthy to set about such a work, or piece of duty. For he was indeed a man very much given to self-denial; who readily esteemed every one, that was in the judgment of charity godly, better than himself. Or, 2d. Because he did it in the time of his affliction, while he was neither able, nor his memory so fresh as formerly. Under his affliction, among other scriptures that often comforted him, Psal. liv. 6. "I will a sacrifice to thee give with free willingness."

True real even down honesty,
Is by far the best of policy.
But faithfulness in any station,
Is become rare now in this nation.

W. W.

The Dying Testimony of JAMES MUNDEL, in Runnerhead, in the parish of Tinwald, and shire of Nithsdale. Who died the 9th of April, 1724, in the 65th year of his age.

I Being now frail and aged, and not knowing how soon my friendly lord and master may call me out of time into eternity; it cannot be thought but I who have lived for the space of 60 years and upward, have seen, heard, and experienced strange things; especially such a day as my lot is fallen in, since the overturning of the covenanted work of reformation. O! how many sad days and nights have gone over my head; partly concerning mine own case, and partly concerning the case and condition of others. As also, for his low work and cause, and the wrongs which hath been done to his work and glory. But how to speak any thing to the end that God may be glorified hereby, to the commendation of his free grace, and the vindication of truth, to me is difficult. Considering mine own weakness, upon many accounts; and how few are endued with the grace of perseverance to the end. And of how little use testimonies are, to the turning of the wicked from his wickedness, and the ignorant of God, to the saving knowlege of his name; on the turning of backslidden professors to the Lord and his cause again. Yet for the honour of God, the exhonoration of my own conscience, and vindication of truth, I shall (as enabled,) say something. And what I am about to say, shall be nothing but the truth. And not knowing how soon I may be called before my judge. Now the first faithful minister that ever I heard, was Mr. John Wellwood, then Mr. John Welch, and next to him, Mr. George Barclay; who in their preaching, held forth the sin of hearing the curates, joining with prelacy, and the hazard of obeying the prelatic ma-

lignant rulers, then holding places of power and trust. As also, they held forth the necessity of fleeing from the wrath to come, and of fleeing in unto Jesus Christ for life and salvation. At that time the faithful preached gospel had such power, that to me it was sweet. That if ever I found Christ in the preaching of the gospel, it was then, in and about the year 1676. Also, I heard Mr. Richard Cameron, and Mr. Donald Cargill, with many others afterwards. For at that time the gospel shined through the hills and vallies of Scotland, to the turning of many sinners unto Christ, and to the refreshing of many a distressed soul, and of poor unworthy me among the rest; for which I desire, (sinful as I am) to bless and praise his holy name, that ever I heard tell of him; and that I might come to him with my undone ruined case, by reason of original sin and actual transgressions, and a desperately wicked heart and body of sin and death, and Satan tempting me, that I was without remedy; and to call in question that there was a God, or that he was infinite without beginning of days or end of time. This I say was impossible for me to believe, till the Lord himself gave it to me, and then I believed what before I questioned. Then the enemy (Satan) charged me, as guilty of the Sin against the Holy Ghost; which I believed easily, with the adding of the heart's abominations, and of a body of sin and death to all the former. Then I may say, that the commandment that came forth to be life, to me was death; for then sin revived, and I died, even to the borders of despair. At that time my trouble was so great, that I was unable to speak. Then was mine eyes debarred from kindly rest and sleep, for the space of four years. So may I say, that his mercy held me up, and his goodness did me stay; though I little saw it at that time. Yet afterwards, I say that it was a mercy that I was kept from running upon the moun-

tains as one distracted. Now about this time I was a hearer of Mr. James Renwick, who faithfully preached the gospel, whereby my soul was often refreshed. Yet what trouble I had from within, and persecution from without; from enemies, and from natural enemies, my own relations, made it more difficult to be kept from the snares and abominations going through the land. But the Lord helped me, to his praise be it spoken. For at that time he was pleased to manifest himself to my soul, that it overtoped all my former bitterness of spirit; so that it was a heaven upon earth, sometimes backing it with his word. Particularly from these scriptures: Isa. xliii. 22. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee." Heb. xiii. 5. "I will never leave thee nor forsake thee." John xx. 28. "My Lord and my God." Job iii. 17. "There the wicked cease from troubling, and there the weary be at rest." Psal. xc. 1. "Lord thou hast been our dwelling place in all generations." Psal. xci. 2. "I will say of the Lord, he is my refuge, and my fortress; my God, in him will I trust." I say these scriptures confirmed me that there was a God; and that my safety, peace, and salvation lay only in Christ, the Mediator of the new covenant. And from what the Lord gave me to experience of his deliverance of my distressed soul from death to this day. From Psa. cxliii. 9, 10. "Deliver me O Lord from mine enemies, I flee unto thee to hide me. Teach me to do thy will, for thou art my God; thy Spirit is good, lead me to the land of uprightness." Psal lxxxix. 18. "For the Lord is our defence, and the holy one of Israel is our king." With many other scriptures, he gave me now and then, to bear me up under my inward and outward difficulties I

had to wrestle against. For the thing that I weakly endeavoured to be at, was to have sin mortified, and Christ into my soul; and to have him served in his approven path-way. And by new obedience, to yield up myself to be the Lord's, and for him while in time. I personally covenanted with the Lord, upon the 28th of October 1684. About the mid hour of the night, I being so confirmed of his love, and of the rightness of his cause, as it was then stated betwixt his people, and his and their enemies. Wherein I engaged to stand to hair and hoof of all his controverted truths, in which ever since I found safety by standing to, and abiding by my safety the truth itself, which I had many assaults to quiet with. But to return to my own case, what ups and downs I had, partly through the temptations of Satan, partly through my own unwatchfulness, unbelief, and jealousy of him, (as if he had been changeable) all which I took upon as my sin, and desires to be humbled for the same, and that day by day, while I have being and breathing in the world, and that for all my faults and failings; for I have been a man of much sin. But glory be to him, for he hath been a God of much more mercy. O! that I cannot love him for himself, and that I cannot get him, and all his controverted truths, more highly esteemed. O! for faith to believe! And O! for mortifying and sanctifying grace, wherewith I may be made a new creature, and brought thoroughly to apply myself to his suffering and death; that so through the virtue of his blood, I may be healed of all my deadly diseases, and see the necessity of being in him, and for him, while I have a being and breathing. For I desire to esteem his love and favour, wherein the life of a soul lies above all the world's favour. For peace with God, and peace of conscience, is of more worth and value than the tongues of men and angels can

express. Now, as to the fittest means on my part, to win near the Lord, was secret prayer, in wrestling with the Lord, to get the heart mortified, Satan overcome, and the world made low in my esteem; and the deeds of the flesh brought under, that so I may love and esteem him, grow in grace, and mortification, to the hating of sin, and every vain thought that doth arise out of my heart; to the strengthening of me in the inner man to the newness of life, and in conformity to his blessed self in holiness. To the acting of faith on him, wherein he was pleased sweetly to manifest himself to my soul. For which my soul, and all that in me is, bless and magnify the Lord.

I die a protestant, and (to my knowlege) a reformed presbyterian, in opposition to popery, prelacy, malignancy, and indulgency first and last; and likewise the accursed union, and whatsoever is contrary to sound doctrine, and the power of godliness. As well against unwarrantable zeal on the right hand, as against luke-warmness on the left hand. Adhering with all my heart and soul, to the holy and sweet scriptures of truth, as a sufficient rule to lead the soul to Christ, which hath often comforted me in my tribulation. I own the Confession of Faith, our Catechisms Larger and Shorter, Directory for Worship, and Sum of saving Knowlege, Covenants National and Solemn League, Acknowlegement of Sins, and Engagement to Duties; with the Causes of God's Wrath, and all the public testimonies faithfully given against defection, of old or of late; particularly these contained in our Informatory Vindication, and that testimony against the toleration, and all the faithful testimonies given since the revolution. And as I think it my duty to own, and adhere unto the first table of the law, which requires our duty to God; so likewise I own the second table of the law, which requires our duty to man.

Which, to my great grief, hath been greatly slighted by many professors. Now, as I have lived a witness, and testified against prelatic rulers, since the overturning of the covenanted work of reformation to this day, their sitting upon the throne of Britain, neither to be owned nor joined with, or any of their unlawful acts or laws proceeding from them; so I have witnessed against the present corrupt erastian establishment, both of their pretended church and state; who have been, and yet are robbers of our Lord Jesus Christ, of his crown-rights and royal prerogatives, and overturners and holders down of that glorious covenanted work of reformation, in these three covenanted nations. Nevertheless, I own such magistrates as are rightly qualified according to the word of God; and whose acts and laws are agreeable to the scriptures of truth, advancing the glory of God, in defence of the covenanted work of reformation; and for bearing down all Christ's enemies, and such as are enemies to his cause and interest. Likewise, I own and adhere to the faithfully preached gospel, through which terms I expect salvation.

Now, as the Lord helped me to witness against the sins and defections of this backslidden church and state, so he also helped me to witness against these my covenanted brethren, at the time of the fatal revolution; particularly against Mr. Thomas Linning, Mr. Alexander Shields, and Mr. William Boyd, with many of the remnant who then fell away to defection with them.

1. When they addressed the bloody convention from their general meeting at Lead-hills.

2. At Douglas, Edinburgh, and Grey-friars kirk-yeard; for their taking up a regiment under the Earl of Angus, at the time of the incoming of the prince of Orange. And last of all, I testified against that

regiment, above Stirling bridge at the castle of Down, for their joining in a confederacy with these bloody enemies, who were overturning the work of God, and shedders of the blood of our dear brethren. He also helped me to witness and testify against Mr. John M'Millan, and Mr. John M'Niel, and these of my covenanted brethren with them, for their unstraight dealing in the Lord's cause first and last; which are to be seen in our late steps of defection, and other writings. And as I durst not join with such, I have been reproached with making division, rejecting the gospel, and right hand extremes. Although I can justly say, that I neither approve of division, nor the causes thereof; nor yet rejecting of the gospel. And as for right hand extremes, it is what I hate as fire. So it was not upon the account of my own things, but upon the account of my Lord and master's; which I durst not come and go upon, that made me, that I durst not buy the privilege of preaching, with the quating of these truths, which Christ's worthies sealed with their blood. Now, I desire to close all these my sad contendings; for as they were, so they continued to be, matter of lamentation to me, for they were never easy to me, but so weighty, to the sinking of me beneath the stream, except at such times as my Lord and master made them easy to me by his word and spirit. Particularly from these scriptures, Psal. lxix. 33. "For the Lord heareth the poor, and dispiseth not his prisoners." Psal. lxxxix. 18. "For the Lord is our defence, and the holy one of Israel is our king." Psal. cxxxii. 13. "For the Lord hath chosen Zion; he hath desired it for his habitation." Psal. cxlvi. 8. "The Lord openeth the eyes of the blind, the Lord raiseth them that are bowed down, the Lord loveth the righteous." Psal. cxlix. 4. "For the Lord taketh pleasure in his people, he will beautify the meek with salvation." Psal. cix. 27. "That they

may know that this is thy hand, that thou Lord hast done it." Psal. xviii. 16. "He sent from above, he took me, he drew me out of many waters." Now, as I have given away myself to the Lord, so also I have given away my wife to him, to be for him; whom he hath helped to be straight in his cause, and a sympathizer with me in my late troubles and contendings. Also, I have given my two children to the Lord; and leaves her and them upon him, and to be for him and his cause while they have a being. Now, as I have lived a witness against popery, prelacy, and indulgency, of old and of late, and all unstraight practices in the Lord's cause; so I leave my testimony against them, and all such as I have witnessed against; many of my former brethren, as well as others, for their defections; so I die a witness against the same.

Now, unto all you the godly, I say, be tender of his name, cause, way, and covenant; and beware of the sins of the time: for unfaithfulness is not the way to win nearer the Lord, and obtain his favour, but rather to lose it. O! but peace with God, and peace of conscience, be a good feast in a dying hour. Lord create a clean heart, and renew a right spirit within me; even thou that bringest light out of darkness, and order out of confusion, into thy hands I commit my spirit.

JAMES MUNDEL.

Jan. 27, 1724.

He was a true and honest witness
For Zion's cause, then in distress;
The truth in love, he did pursue,
To God, he loyal was and true.
In righteous ways he walked in,
Still abhoring the paths of sin.
And zealously he did contend
Against iniquity, till his days did end.

The Dying Testimony of Mr. Robert Smith, Student of Divinity; who lived in Douglas Town, in the Shire of Clydesdale, who died (about two o'clock in the Sabbath Morning,) Dec. 13, 1724, aged 58 years.

Being now well stricken in years, and becoming more frail than formerly; and seeing many die without a testimony, and not knowing when or where death may overtake me, or if I may get it done then. I thought fit to leave this my testimony to his precious truths, and noble cause, the covenanted cause of the three kingdoms. I was come of honest parents, (as all who knew them can attest,) but went along with the courses of the time, while at schools and college, though they loved the best, and took occasion of the persecuted gospel when they could have it. I was born about the year 1666, near the time of Pentland. I was the most afflicted child of all my father's family, and the most costly to get me made whole. Soon after I was put to the school, after that to the college, and finished the same at Glasgow. At which time, by means of a godly comerade at Glasgow college, who was in the class above us, one James Strachan, a Highland scholar, come from Inverary in Argyleshire; I came to get some knowlege of the truth, and persecuted cause and testimony, by seeing and borrowing from him, some of Mr. Donald Cargill's sermons, and martyrs' testimonies. The papers were sweet to my rest; the more I got of them, the more was my love inflamed towards that cause for which they died, and to that God that strengthened them to suffer for him. But to be known to have any such papers, being dangerous; therefore our congress betwixt him and me, behoved to be the more clandestine or private. And to make them my own, transcribed them

when my master sleeped. But these sweet interviews betwixt him and me, the master and the scholar, to my sad loss were soon broke up; for next year, by death of him, we were parted. So he being taken from me, I had none to teach or instruct me, except what the Lord suggested to me himself in prayer, and reading his word, till I had near finished my course at the college. In our own country, I heard that faithful servant of Jesus Christ, Mr. James Renwick, on that text, Heb. xiii. 13. though my access thereto was through great difficulties, and seeming dangers. After that, when challenged by the laird if I was there; yet the Lord put it by at that time. But after, when I began to withdraw from hearing the curate, both put together, was the mean of putting me away out of their service; of which I was not sorry, but rather looked on it as the sweet answer of prayer. Soon after, joining myself to the persecuted party, I frequented their meetings, private and public, with pleasure and delight, which was then oftener in the night than in the day, because of the enemies. During which time, and from the time that I heard Mr. Renwick first, the Lord was training me up for after times, and feeding me as a lamb in a large pasture; and clearing me about my interest, from many sweet scriptures and answers of prayer. But after the death, or rather martyrdom of that pleasant plant, faithful Mr. Renwick, the revolution coming on, the breaking of the party soon followed. The three ministers leaving us, joined with the corrupt establishment at the first assembly 1690. Sins, snares, and defections growing apace; the great part of sufferers were inveigled, insnared, and carried off their feet, what by one thing, what by another. After the breaking of the party, there were several meetings betwixt such as did remain, for better understanding of one another. But at length, by the

first eight causes, or Tinwald paper; and the declaration 1692, a considerable party, south, east, and west, came to be united again, the old ground cleared, and suitable measures, for regulating them for the future, laid down. The other two nations (I mean some therein) hearing of our comely order, and that the Lord was amongst us, sometime after desiring our helping hand, to rectify disorders among them, and to erect fellowships. Whereupon the General Meeting, sent me with John Clark, first to Ireland, and again a second time. And, as oft with others, I was sent to England, where we got fellowships set up according to our own order at home. In Ireland, four or five; in Newcastle, one. After the emission of the foresaid declaration, persecution arising a little, some of our number being taken, and others sought after, but not falling into their hands. These who had been imprisoned in Edinburgh, and Cannongate, after many assaults by the adverse party, but helped to continue stedfast, were at length set at liberty. Mr. Kid, who was gone abroad to Holland about a year before, to accomplish and qualify himself at their colleges, in philosophy and divinity. For printing the said declaration, with Mr. Binning's piece against association, had been imprisoned there. Whereupon, to know of his affairs, and to minister comfort unto him, the general meeting thought fit to make choice of me to go over; and with much ado got me loosed from my charge, being then in Earlston's family, teaching his children; and during the time of my abode there, I had much profited, as to further information anent the old and present state of the testimony. So getting up some money, as soon as I could be ready, sent me over. But except the first packet of letters, I could get no moe in to him; neither could I have access to him myself, during the whole time of his imprisoment So writing back what account I had, and to know what was

their will further concerning me. They sent me back letters, ordering me to stay still there, and go to some of their colleges, till further order. Whereupon, (not seeing it fit at that time to go to Utricht, lest I should be laid up beside him, being of the same mind with him, anent these for which he had been imprisoned,) I went up the country to the college of Groningen, where I commenced master of arts. No iniquious imposition being there laid to me, which before at Glasgow, out of conscience, I had shunned, because of the oath then tendered to such as passed their degrees, binding them to prelacy, and the then tyrannical government. At the rise of the college, or time of their greater vacancy, hearing of Mr. Kid's liberation, I left that college and went to Utricht, and set down with him there for another session of that college. Meanwhile, finding him losing his old ground, and slacking as to his old principles, and drinking but too well in, the indulged lax erastian principles, he became a snare, burden, and trial rather, than a comfort and help to me. I longed to be away from him, out of that land. And seeing I could not get forward that design of licence and ordination, I made all the haste I could to be out thence. My experiments and returns of prayer, were not so many as they were great and good ones. For when going off from Lieth, I took on Jacob's Bethel vow, with that to be kept more right in my principles. And therein the Lord heard me, for he restored me safe and sound, both in body and principle, notwithstanding of the many great assaults I had, especially from my own countrymen, to abandon and relinquish the same. Whereas Mr. Kid returned not so, notwithstanding of all his learning.

When returned I sojourned among the meetings, for their encouragement and strengthening; and indeed it was easy for me, so long as that great man,

Sir Robert Hamilton, lived, and was able to travel among the party. For he laying his worldly interest and honour in the dust, out of love to his royal and princely master's honour, was as a father unto us all, and things went well with us while he lived; which soon after his death kythed otherwise; for the good governor being away, every proud imperious self-willed one would command; and when counteracted by the more sober, would fling away, some for marriage, and some for other things. Yet the Lord continued us together in some tolerable case and condition. Notwithstanding of Mr. Kids, Ninian Oliphant, and Eskdale correspondence off-fall from us; the account of whose difference, I refer to the General Meeting's register. Yea, so long as Nithsdale and Galloway correspondences were as one man, for straightness and rightness in the testimony, all the rest were obsequious unto them. But when these two went sundry, things soon went ill, as in the matter of Mr. Kid, but more especially of Mr. M'Millan soon after appeared. Yet at length Mr. M'Millan, coming to be one in judgment with us, both as to church and state, we gave him a call to be our minister, towards the end of that year. He answered our demands, or desire, in coming forth to preach, and exercise the rest of his pastoral office to, and amongst us. And now thinking ourselves well, because we enjoyed that which we had so much longed after; but the joy of this enjoyment did not long continue. Partly through Balmaghie business, and other things falling in; to enlarge upon this would enlarge too much. In the general I may say, O how deceived were we! For when we thought that all our griefs, sorrows, and trials were over, having obtained the gospel, and gospel ordinances, and that after so long a want of them; but lo, they were coming in on us, and that in such a manner and measure, that they made all the former to be forgotten by us. For these

occasions of offence and stumbling being given, and small or no satisfaction given to wounded consciences. Some sooner, some later withdrew from hearing; but until the woeful representation or address, and his grievances (wrongfully so called) came in, the breach was not great. But then by reason of these, it became considerable, and more notorious to all about us; and take what means they would, could not be healed; for what one meeting did put forward, another put back, for pleasing of Mr. M'Millan and the defective party. Until these emergencies were done, out of the singleness and sincerity of my heart, continued a hearer, albeit I was dissatisfied; and also contending with him about these things, for which others had withdrawn, still hoping for a better of it; and while there was some good appearances of it; but after that woful address, and his paper in defence of it, having essayed all means, by word and write, for a better of it, but these not succeeding, but rather growing worse. And examining the matter betwixt the Lord and my soul, with reference to these things, and finding him reprove me from his word, I durst hear no longer, how dearly soever (otherwise) I loved their person. For now I saw there was no hope of recovering them to straightness in the cause; but instead thereof, would grow worse and worse; so a necessity being laid upon me, if I would be tender of truth more than of man, to withdraw. I did it, and own it, according to that, whether it be better to obey God or man, judge ye. What meetings and conferrences we had before and after, to see if we could make things better, they not succeeding. It is needless to insist on them. Therein I have peace, that having essayed all means, that could be thought expedient, for making things better. It is only upon the account of wronged truth, in our once well stated testimony, that I do leave both minister and people, and nothing else. So let none reproach me when I

am gone, to say it was on some other account; for to my best knowledge, it was upon no other account; but because I saw the state of the testimony altered, the old state thereof deviate and gone from, and new methods and measures gone into, inconsistant with the former. Upon these, and these only did I withdraw, that I might have peace with God, and my own conscience, instead of man's peace without these

In the next place, that I may give my judgment of this late dispensation of the gospel; and how far different from that under, or in the persecuting period, by our faithful martyr ministers, Messrs. Richard Cameron, Donald Cargill, and James Renwick. And how defection came on gradually, I shall not insist upon what pains and diligence the honest suffering contending party were at, after the death of Mr. James Renwick; and defection of Messrs. Alexander shields, Thomas Linning, and William Boyd; with the general bulk and the body of the party, who then went alongst with them; whom the Lord raised up (as it were) out of the former ashes, by conferrences, &c. with Mr. Hepburn and his party; and after with Mr. M'Henery, Mr. Farquhar, &c. before we had any appearance of any thing hope like, by Mr. M'Millan Neither shall I narrate the way and manner, too and fro, ups and downs, he had in making up that agreement with them, (having done that elsewhere) but come close to that his joining. After he had joined with them, and they with him, upon the terms and heads of their testimony; to be seen in their Informatory Vindication, Testimony against the Toleration, and their declaration emitted anno 1692, &c. After he had gone (I mean Mr. M'Millan) through the land, in baptizing our children, and marrying to the general contentment, and satisfaction of the whole party. If ever the gospel had any sweetness, and success amongst us, it was then and at that time; for then,

as people's frame was most tender, so he seemed to be most tender in the cause and testimony. But these Hallicon, or peaceable times lasted not long, Satan the enemy of man's salvation, envying at our well or good, began to sow the tares of discord and dissention amongst us, viz. betwixt minister and people. For within two, or at most three years, that controversy betwixt us, about keeping on the elders of Balmaghie, who had been constitute in his predecessor's time, or during the time of his defection there, men of unsound judgments concerning the testimony; and his baptising compliers children there, and elsewhere. Together with his unfreeness in doctrine, concerning the testimony. All these came to be complained of, regrated, and represented unto him in Dumbarton; and some in Kilmalcolm fellowships withdrew, because of want of freedom in doctrine, &c. After five years wearisome, and undesirable contention, anent the Balmaghie affairs (to which, in the mean time, he added that of his marriage) a considerable party in Tinwald, &c. withdrew, when no appearance of amendment by him. What satisfaction the generality had, with reference to his marriage, did not heal the wound unto all, but some were grieved, yet continued hearing, still hoping for a better of matters; but instead thereof things grew worse still. Neither had he long comfort or enjoyment, of that dear bought pleasure, by marriage; for within a few years his wife died, leaving him a sickly infirm child behind her, which did not long survive. What goings to Balmaghie, to oppose Kirkcudbright presbytery, and their (so called) justices of the peace, from ejecting him out of manse and glebe; and for conferring with his elders there, to see if we could get them brought to a right mind, as it is needless to set down at large; so it proved needless, or rather became a snare unto us, and hardening unto them; for there-

by we rather confirmed and strengthened him, and them therein, than did any good to ourselves, or in vindication of the cause and testimony; and so thereby became guilty of a confederacy with them, when we intended no such thing. To heal all, and to make up the breach, it was thought that renewing of our covenants, by confession of our sins, &c., and participation of the Lord's Supper, might prove effectual, whereupon sundry draughts of the steps of defection being drawn up, they were at last put in order, by way of acknowlegement of sins, and engagement to duties; (as it is to be seen in the Auchensaugh work) but neither had this the success expected: for though all were invited, such as had withdrawn, as well as others, yet they came not. Yea, instead of being a mean of bettering us, many turned worse and worse, from that day backward, as having taken on the vows of God, neglected, and forgot to perform the same. And sundry of a contrary judgment were admitted to the Lord's table; and if the care and vigilancy of some of the elders had not been more than his, Balmaghie people and elders, notwithstanding of their corruptness in judgment, had heen admitted as many as would; so from Auchensaugh work, many dated our defection; but they might have begun further back, or sooner in the day. Here it was easy to discern laxness of judgment, in our public persons, but far more afterwards, as the following account will make appear. Not long after, there being a change in their corrupt government, Ann Stewart dying, the nations called and set up George Lewis of Hanover, as their head and king, not after the old covenanted way, nor of a covenant qualification, but of the same profane kidney with the former. A representation, but really an address, was drawn up and sent to this man, through the instigation of some evil instruments amongst us And when done, notwithstanding of all the evil consequences that it had, would not be so

unmanly as to retract it, nor would not be refiled from, by its abettors and favourites. Mr. M'Millan, with some of the leading men among the people, having once avouched it, would not own their fault, though we should all break, and go off on that head. Thus, the state of our quarrel was changed into the common form of the corrupt present establishment. This was fairly and fully testified against, by Edinburgh fellowship; but little regarded by the addressing party, and so the more afflicting, and wounding to the more tender and contrary party, in the general meeting, who were loath to leave Mr. M'Millan, &c., if they could have got any thing like satisfaction; but the more they strove, the worse he grew. Many proposals were given, among the rest, that a declaration should be drawn up; which accordingly was done, but rejected, because of its honesty. And after that a second, and a third draught of one At length a sham one admitted, and read out of a tent, several years after, when they had done all the ill they could before, by breaking and dividing the party, after Edinburgh friends had made their minds known to the general meeting, against the address: not long after they emitted a declaration in print against Hanover; yet by reason of the manner of publishing it, and their after divisions, that fell in amongst themselves, the fewer espoused it. This woful address, caused many to withdraw both from ministers and general meeting, leaving their testimonies behind them, and protestations against that, and other steps of defection; but neither were the defective party bettered thereby, but went on from evil to worse; for the Jacobites rising against the Hanoverians, Mr. M'Millan and his party fell in tampering with Messrs. Hepburn Gilchrist and Taylor, and their party. Meeting after meeting was appointed and held: at length a manifesto was agreed on to be drawn up, containing both parties

principles and ground of quarrel. But before it could be agreed to, by both parties, the wars ceased, and both got leave to be as formerly. There were many secrets here among some of the ministers, of dangerous consequences, if they had succeeded, that never came to the ears of many of the people, particularly betwixt Mr. M'Millan and Mr. Gilchrist. After Mars year was over, Mr. M'Millan causing his general meeting, protest in favour of Mr. Gilchrist, &c. and Mr. Gilchrist marrying Mr. M'Millan. Both which had their own bitter fruits afterwards, to the more tender. In the mean time, while these heats, jars, and animosities, betwixt Mr. M'Millan and his party, about the representation or address were so hot, he sent them his paper of grievances, or rather of quarrels, for trial of their steadiness, and constancy in their testimony; but in effect calling in question many of the material heads of the testimony, and charging the whole with the faults of some particular persons, who, if they had gotten justice done them, would not have been found so blame worthy. But, being both judge and party, he might say or write as he pleased. This paper was grievous to all that heard it, and undesirable to all who heard it, even to some of them, who had a chief hand in the representation or address. Neither would he condescend to the meeting's mild and moderate measures, they had concluded anent it: but after a year's lying in their hands, upbraided them for not answering it. They behoved to answer it in write, or else say as he said; that it was all just and true. In answering of which they were so faint, and void of zeal, for fear of offending him, and so general, that it looked rather like a fair concession, or yielding unto him, in most of the heads thereof, than ought else. But it got a fuller and shorter answer afterwards, by another hand; and when they had done all they could to satisfy him, he was but in so far satisfied, as that paper of their an-

swers signifies. Notwithstanding of the canny measures used by them, to keep in with him, and to prevent further breaches, yet the breach grew still wider and wider, greater and greater; so that many of their old members, who had been as standards and pillars amongst them, upon these and new emergents withdrew. So that these who were behind, were vexed and grieved on every side, not knowing what to do: more and more going off, and he turning more and more inflexible, and imperious over them. As in the matter of his second marriage, and preceding things, when desiring him to do as he had done, anent his first marriage, told them plainly that he looked upon all such acknowlegements as inconsistant with his ministerial character; and therefore they needed look for no such acknowlegements now, and when they urged the matter, did throw down their call, he got in his entry into his ministerial office amongst them, and would not take it up again till, by a general vote, he has declared to have it as freely as at the beginning, thereby assoilzing him of that, and all former things that he was chargeable with; and when this is done, brought them in rather as delinquents for finding fault with him for so doing. At length they came to that of it, with reference to the representation, to refer it to the cognizance of a faithful judicatory, when it could be had, without making it either to be sin or duty; and thus the delinquents were even hands with the honest men, who had born witness against it, contrary to the form, and manner of all other honest references. Upon which Stirlingshire, and shire of Air, all after other, sent their grievances to him, and the general meeting. And last of all Lesmahagow and Evandale fellowships did the same; but got some years to be advised, before he was pleased to answer them. The two first were much of a piece, or like other. Stirling sought that

theirs might be inserted in the general meeting. With much ado, he yielded to it, when he saw that they required no more, and were not for withdrawing, providing his grievances, and the meetings answer were inserted likewise. But the shire of Air not going into these measures, got leave to wait on, without either satisfaction from him, or preaching either, unless they would fall from their grievances. Lesmahagow and Ewandale's papers ran against his promiscuous baptising of compliers' children. After three or four years, he gave them a large answer in write, read unto them in defence of his practice, with a shorter or lesser one, vilipending all that they had said or done; to which they have returned a reply. But what signifies their writing to him, while he persists in that corrupt practice? Yea, whatever was it that he was dealt with to relinquish, prejudicial to the cause and testimony that ever he would deviate with. In the matter of Balmaghie marriages, representation, grievances, &c. he was always yielded unto, not he to them. How then could that man's ministry be blessed to them, when he was always on the defection side of it; when he ruled over them with rigour; when his will was a law; when he was so proud, self-willed, and haughty, that poor things stood in awe to speak to him in many of these things; and when they had spoken their minds, were nothing the better? Our martyr ministers were not so; but loving, meek, affable, and zealous in the matters of the Lord, they had people to draw to their duty; but now, and all along, the people has had him to draw, and small speed they came. Mr. Renwick was upright, clear, distinct, and honest in baptising, but so is not he. Mr. Renwick was faithful, and steadfast in the cause and testimony; but so hath not he been.

But leaving this undesirable subject, I shall in the next place give you, my dear christian friends, some

words of advice and counsel, which I wish you may be helped to take and follow.

1st. I would have you to give all diligence to make your calling and election sure; make sure the one thing necessary, I mean salvation in the beginning of your profession. For I will not give much for you, and your profession both, (were your principles never so good,) so long as you are unsure anent salvation. And having once got that made sure, you know of a friend to go to, in all your after straits and trials, who will be sure to help you. I speak from experience, the hundredth part of which, if I should here set down, it would scarce be believed, it was so strange and wonderful; all the praise be to him for it, for he is only to be praised for it.

2dly. Make much use of your bibles, the precious scriptures of truth. Read, ponder, and meditate often upon the same, especially the sweet places thereof, wherein the bundles and clusters of promises are laid up, for the comfort of the church in general, and believers in particular. Such as these, John from 14th to 17th chapters. Isaiah from 25th 27th chapters; and from 40th to 44th; and from 49th to 66th chapters. Jeremiah from 1st to the 24th chapters; and 30th to 33d chapters. Lamentations from 1st to 5th chapters. Ezekiel from 8th to 20th chapters, &c. These, and many more through the book of the Psalms, Prophets, Evangelists, the Epistles of Paul to the Ephesians, and Colossians, which contain more richer treasures, precious jewels and pearls, than all the Indians can afford. I know not what comfort the believer can have here, without the word. The Lord himself, and the word, are the two durable treasures, comforts, pleasures, and delights of the believer, that nothing can deprive him of. Sin may make an eclipse; (and alas for it, that our eclipses are so frequent, and long as now a-days,) but shall not make a

total and final separation betwixt him and us. What will not a man do for his wife? Christ and the believer are married, never to be loosed. In my catechetic work and labours, I have sometimes (though in much weakness on my part,) essayed to hold this out unto you, and gladly would have had you married to such a husband. I know not if I got it done betwixt him and some of you; yet this I know, that when the Lord drew me in upon such subjects, I found much comfort and sweetness flowing in upon my soul, which I took as a token for good, that he purposed good to some there at that time. If any of you have been married, or wooed unto Christ at such occasions, by insignificant me, acknowlege the goodness of his love in coming that low and mean way; and love your husband, the Lord Jesus. O! that many had got good that way, and to him be all the praise. O! love ye the Lord all ye his saints; and love his word, because it is his, and this you will know by the lively influences of his Spirit going alongst with it upon your souls. O! how sorry a world would this be if we wanted his word? As the earth and sublunary world could not subsist well without heaven's bounty, in and by the heat of the warm beams of the sun; so no more could the elect world, without the word, the precious and sacred scriptures. So make good use of the word, of your bibles; for you may have no other thing left you, to betake you unto by times, but himself and the word. Our sins, and the woful defections of instruments, has deprived us of the gospel. But pray that you may get the more of him, with your bibles. And that he would hasten over these dark and cloudy days; and weary not in well-doing. Seek not to be with them that are going on in a course of defection; for, and they belong to him who are going on, and knows not better; in his own time he may reclaim them. But as for them that knows, and goes on in

a course of sin and defection, take heed what you are doing, lest going on, ye be led forth with the workers of iniquity. Be tender of light, be tender of conscience, be tender of a well informed conscience according to the word, in the cause and testimony; dally not with these, make not the points of truth, as school problems, disputable; so that conscience becomes fluctuating, lest you embrace error instead of truth. Always bearing in mind that word, when you are in hazard: "Because they received not the truth in love, he gave them up to strong delusions." I truly believe that this is at the bottom of all our defections, of old or of late, viz. our not receiving the truth in love, and consulting with flesh and blood, more than with God, and his word; and preferring our own things to his things, with a spirit of unbelief. These, even these, have caused all the woful defections of old or of late, first and last. These have parted betwixt many a pleasant minister and loving flock, when neither of them had needed to have wanted other. And of many (the undesirable) things in a world, this is one, for a hungry loving people to be driven away, and drawn away from the gospel and ordinances, by the defections of instruments, the public instruments. Oh! how sad is this! who can bemoan it aright; next to the scriptures, make use of that excellent piece, the Confession of Faith, Catechisms Larger and Shorter, Directories for Worship, Sum of saving Knowlege, form of church government, &c. These are like a bundle of Myrrh, Camphire, and Cinnamon casting a goodly smell. All the Nations of the earth have not such a pleasant book. I love not the new cuttings, and carvings now used thereupon: some idle men thinking to shew themselves more wise than these worthies, have shown themselves stark fools, in cutting and carving, moulding and modeling that work; which was better in its ancient dress, than ever they were

capable to make it. Misken these new ones, hold you by the old: for it is better than all the several sorts of new ones. Read Messrs. Gray's, Binning's, Gillespie's, Guthrie's books and sermons; not forgetting Messrs. Cameron's, Cargill's, and Renwick's sermons. And for understanding the controversy of that day, see Jus Populi, the Apologetical Relation, Naphtali, Lex Rex, Aaron s Rod, History of the Indulgence, Testimony against the Toleration, Hind let loose, Informatory Vindication. And for the latter state of the testimony, the honest faithful declarations, before and since the revolution, in the second edition of the Informatory Vindication. It is not so much the having of these, as to be sound in judgment, and tender in practice; that you are to study. And the best way to come at this is, first to make sure an interest in the Lord through Christ Jesus; and then to do nothing against true and right received light. In matters of truth and duty, in matters of the cause and testimony, and whatever is the state of the cause and testimony of the day you live in; see to be sound, stable, and stedfast therein. Imitate the godly and faithful, that have gone before you, in their piety, zeal, and faithfulness. Cover their failings and short comings, with a mantle of charity and love. Follow not their failings nor vices; neither take them in such for your patterns. Bless the Lord wherein they were made faithful in their day; and strive you to be so in yours. Be not easily shaken in your minds, in matters of truth and the testimony; at the falls or faintings of others, however great they be, whether ministers or others. Truth falls not when man falls Truth being one of the radiant, and royal pearls of King Jesus, his crown, so cannot, yea, will not be lost; although in man's sight, and through man's fault, it may be out of sight for a while; yet he that is King in Zion, will cause seek and find it out, and set it on high

more glorious than ever it was. So fear not, Christ's little flock, silly and feckless sheep, to own his controverted truths; though ye have neither wit nor skill, pith, nor power; and your enemies be strong, and have all these advantages; yet the goodness of the cause that ye own, and that your Redeemer is strong above them all, may bear you up. In the mean time be sober, be humble, be not high minded, but fear; for proud professors, and proud ministers will do no good; but be fair to fall into something or other, that is not good, if not into apostacy, which often is accompanied with many other sins. Be kindly affectionate one to another, *Let brotherly love continue.* Be not too censorious, critic, rigid, nor cruel one towards another, when overtaken in a fault; but be gentle, loving, and discreet, restoring such in the spirit of meekness, order being fulfilled, knowing that in yourselves ye are subject to falling. And let the falls and slips of others make you the more vigilant, cautious, and circumspect; for these that are not so, are ready to fall into temptation. Be not glad at the falls and failings of others, neither insult over them when fallen, for that is of the evil one, and but the product of corrupt nature, envy, malice, and prejudice, which ought to be far from professors, owning one and the same cause, yea, ought to be far from any owning, or professing the name of Jesus, be their profession what it will; for sin is ay sin, in whomsoever it be, and ought rather to be mourned over, than flouted at, or lightly looked on. Being right in-by, or in the inner man, betwixt the Lord and us, will make us naturally right toward our neighbour. Weary not in well doing, but do all as in the Lord, and for the Lord. Keep up your fellowships, and good order in them; and though you cannot further, promote, or advance the work, yet count it no small mercy, if you get what was delivered to you handed down to posterity. Creep and steal through the earth, that so

ye may get by the snares and temptations going through the land. Seek not to be great till our Lord get his own again; and then such as are alive, and have been tender of his glory, to the detriment of their own things, may come at enough. Guard against worldly mindedness, the epidemic sin of this generation of professors, and the inlet to many others. Be not sloathful in business, fervent in spirit, serving the Lord. Train up your children in the fear, nurture, and knowlege of the Lord; for many of the kirk folk goes far beyond you in this; the more is your shame, that having a far better principle, should be so defective in this. Use hospitality, give unto the poor, not grudgingly, but of a willing mind, as expecting your reward from the Lord, Phil. ii. 1—5. and iii. 8—16. and iv. 8. " Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." I quote not the next verse, lest ye should think me vain glorious, and self-seeking; yet observe the same, as it is of the sacred canon of the scriptures of truth. And the God of peace be with you all. Amen.

I come, in the next place, as a dying man, to shew in brief what I own, and what I disown. I own the sweet scriptures of truth, contained in the Old and New Testaments, as the only rule of faith and manners. I believe a Trinity in an Unity, and an Unity in a Trinity; or one God in essence with a trinity of persons. This I hold against a new uprising Arians in England. And I own all other orthodox heads, as contained in that excellent piece, the Westminster Confession of Faith, Catechisms Larger and Shorter, with the Sum of saving Knowlege, our sacred Covenants, National and Solemn League, Directory for Worship, and all that was just and sound

in these days. But on the contrary, I disown and disclaim there capitulating with Charles II, when he was known to be but a malignant. His reception (though on covenant terms) espousing his quarrels by public resolutions, &c. I testify against Cromwell's toleration, and all that was not right in him, either with reference to church or state. I adhere to all the faithful sufferers and testimonies given by them, for the cause of Christ, in Scotland, of old or of late. But I disown their taking in the tyrant's interest, in the state of their plea, at Pentland, and Bothwell; and before that their owning him so long, after he had broken covenant with God and man. What had our fathers more to do with him, after he had caused overturn all the carved work of reformation, was not that enough for them to have disowned him? But more particularly, I disown Charles II, his blasphemous arrogated supremacy over all persons, and all causes, as well ecclesiastical as civil, within the three dominions. I disown his establishing of that accursed hierarchy of popish prelacy, his church renting indulgences, first and last, with all his other iniquitous acts and oaths, for establishing a throne of iniquity; together with that black cess imposed, for bearing down the faithful preached gospel. Also, all his murders, banishments, stigmatizings, finings, and confinings of the Lord's people, for their adherence to their sacred covenants, and work of reformation. In like manner, I disown their erecting of York, a professed popish papist, upon the throne of Britain, contrary to all laws divine and human. As also, I disown his abominable toleration; in testimony whereof, I own and adhere to all the faithful testimonies before the revolution, as specified in the Informatory Vindication, Testimony against the Toleration, and Hind let loose, &c. In like manner, I disown the recognising, accepting of, or admitting of William Prince of Orange,

and his wife Mary, unto the throne of these kingdoms, for the reasons contained in these faithful declarations emitted against them: to be seen in the Informatory Vindication. On the same and like grounds, I was against that wicked woman, Ann Stewart, her being set upon the throne of Britain. The reasons to be seen in the declaration emitted against her, in the Informatory Vindication, second edition. All which declarations and testimonies I own; the last of which against the Union. If there was any thing stuffed into it prejudicial to the testimony, I declare my ignorance of it, and disown it. And, last of all, I disown that German beast, as having any due right to be crowned king over these realms; for the reasons in the former declarations, and particularly in that which was printed at Edinburgh against him, which as to scope, matter, and design may come in among these former faithful testimonies; and now having disowned the heads, and unhallowed fountains, from whence their iniquitous posterior acts flowed. It remains that I disown likewise, some of their most notorious acts, and actings since the revolution. As their first assemblies settling their establishment, an hundred years backward, to avoid the debt of the many vows and engagements of our worthy ancestors, overleaping, or rather in ignominious silence, burying all the work of reformation, betwixt the year 1638, and 1649. Lest thereby, if they had set down on that ground, most of themselves had been brought in as delinquents, for their compliances formerly, according to the act of classes, &c. And what may be said of their convention of estates, which turned into a parliament, if the ancient covenanted acts and laws had been laid upon the table to judge, or they then present to be judged by them. It is easy to conjecture what would become of them. The black unhallowed, and ill founded Union, with Ann Stewart's vast toleration of errors, enacted in favour of Scottish pre-

lacy, with her design to fetch home her pretended brother, called the pretender, &c. who came upon Ann's score. George Lewis of Hanover, coming on upon the same grounds she left it; makes him not only guilty of all the former sins of the throne, but of hers also, together with the large additions of his own sins. Add the south-sea trading, or stock jobbing trade, whereby the nations are greatly impoverished. Upon which last I observe, that the Lord hath justly met these many thousands of nobles and gentles, impoverished thereby in their own coin. For who of them all, when the work of God was at the stake, would venture either lands, or rents in lieu thereof; and now, though both their lands and rents go on in this account, some shall not be sorry. God is pleading with them, and they see it not. And when this is over, he will yet plead with them more and more, until they be ruined, according to that: "mischief shall hunt the violent man till he be ruined." On them their own iniquity the Lord shall bring and lay. Yea, though both repentance, and mercy should intervene, yet he will take vengeance on their inventions. Much more might be said on this head, but I forbear. Again, with reference to dissenters, these with whom I joined, or others. These things I disclaim, and disapprove of.

1. The Balmaghie business, and all the outs and ins, hithers and thithers, that have been used about it.

2. The address, with Mr. M'Millan's papers in defence of it.

3. His grievances, which were rather a fetcht stroke against our testimony. With reference to Mr. M'Niel, enough is said in the steps of defection, and of them both.

Of Mr. Hepburn, I say if he had been as clear,

tender, and distinct in the cause and testimony, as he was said to be tender in his walk, the Lord might have honoured him; but because he ay joucked to the lee side, in persecution, and out of persecution; and pushed at the more tender, and straight in the testimony, with head and shoulder. I fear his name be not written among Scotland's worthies. He that hath been Reuben like, unstable as water, shall not excel. I agree with what is said, in our first declaration after the Revolution, whether it be meant of him, or comprehend others. With reference to Messrs. Gilchrist and Taylor, I think they were beguiled by him; (i. e. Mr. Hepburn) But neither can their unstraight dealing in the cause of God be approved of, but rather condemned. For as long as they own that throne of iniquity, and him that sits thereon, they cannot be said to be faithful witnesses for the Lord, and his cause, or any other that bends that way.

With reference to the cess now so much pleaded for, by the professors of this generation, because lives are not going as formerly. I say, if Christ's cause and testimony, and his truths, are as really suffering under the present dominators as formerly. I think many would not, yea, durst not do as they do; but interest hath done much hurt, and prejudice hath blinded many. But O! that the Lord would open moe of their eyes to see it so. I know not who would reckon that a faithful servant, to his Lord and master, who being intrusted with his greatest concerns, and commanded upon his greatest hazard, to hold fast what was committed to him, till he come; should capitulate with the enemy, become his subject, yield up unto him whatsoever he was intrusted with by his former lawful and rightful master; and in testimony thereof, pay him subsidies of whatsoever sort, see that usurper and intruder, wear his old Lord's crown, sword and sceptre, and in all these suffer him peaceably to brook and possess; and he,

instead, or in lieu of all these, have nothing but the bare life, the natural life granted him; which yet he cannot be said to hold properly of him, but of the former. Would any judge that servant guiltless, blameless, innocent or free?

And, now, having given an account of my genealogy, education, profession, and principles; and what I own, and what I disown, as to duty and sin. I shall in the last place give you some remarks of the Lord's way of dealing, and his manner with me from my younger age to this time. I bless the Lord, who gave me to godly parents, who took care to educate, and instil principles of religion and profession, presbyterial in my younger years. But more especially, I do acknowlege the Lord's goodness and kindness towards me, in making me to choose the persecuted way and party, not only before the Revolution, but after, unto this day. And I bless him for the stability and steadfastness he has given me therein; and for the pleasant helps, means, and instruments he hath given me first and last. But above all, I desire to bless him while I live, that he began so early with me, by inclining me to mind religion, and brought me (after a pretty sharp touch of a law work) into a sweet voluntary, hearty resignation of myself to him, and to be for him, and his covenanted cause, of the three kingdoms. At which time I gave both the ends of the covenant or transaction into his hand; knowing of myself that unless he did his part of it, and mine both, I could and would do nothing. And in testimony of his accepting of the insignificant gift, and bargain, he confirmed it upon my soul, with many a sweet and pleasant portion of scripture, for a long time; but especially the three first quarters of year after. And soon after the revolution, gave me a proof thereof, by keeping me, a silly young man and stripling, steadfast in his cause, while he suffered those

who had been tall-cedars in our Lebanon, to turn aside after the works, and workers of iniquity. O it is good in the morning of a profession, to make sure work with God about salvation! O, all young ones, you into whose hands this comes, dedicate away yourselves in your youth unto the Lord, and he will be fare to keep you in your old age!

About the same time, the Lord did let me see the evil of prelacy; he let me see the iniquity of the indulgency, and toleration, and this present esablishment to be sprung out of both. So I neither inclined, nor did hear either the former, or later. And yet our own ministers, while they continued faithful, both former and later, I heard most willingly. So let none call me a rejecter of the gospel, for that is the thing, of all earthly things, I would buy at the dearest rate, when faithful. But when declining to defection, and giving an uncertain sound, of truth and duty, sin, and defection, I cannot away with it. Our martyr ministers made things so plain unto us, that we have not seen their rooms filled up to us yet. What do they now think, that the Lord of the vineyard will count them faithful servants, who preach only the salvation work? Is not Christ king in Zion? Has he not enemies now, as well as in the days of old? Why then do they not set the trumpet to their mouth, and give a certain sound? and when we have so said, we need not be charged with popular supremacy, lest some after us charge them with papal supremacy. But passing this, for I have not so learned Christ, as to render railing for railing, but rather patiently to suffer wrongs; but the wounds got in the house, and by the hand of a friend, are sore to bide and suffer; yet bear them we must for a short season. I hereby freely and heartily forgive all who have offended me, or grieved and wounded my spirit, as I desire to be forgiven of God and man. Let it not seem strange, that in my catechetic work, I dipped often into cases

of conscience; for it was out of no ill design to them, but to stir them up to be more anxious, careful, and solicitous about their own souls' case, and salvation. "Knowing the terrors of the Lord, I persuaded men;" so having done them no wrong, I seek no forgiveness.

I live and die in the faith of it, that the covenanted cause, and work of reformation, of the three kingdoms, is the cause of causes, and shall in end triumph over all that is risen against, or in the room of it. Also, I believe, that all the expence of blood and sufferings, and all the faithful testimonies, emited in favour thereof, are accepted, and in high account with the Lord; and enemies shall be made to count for them. And backsliders in heart and practice, shall be filled with their own ways at last.

The Spirit saith come, and the bride saith come, and my soul saith come. Even so come Lord Jesus; and into thy hands Father, Son, and Spirit, I commit my spirit.

ROBERT SMITH.

PS. I had some thoughts some time ago, in writing particularly to the several shires and correspondencies, whose common servant I was through the kingdom, according to my feckless endeavours. But I have altered my thoughts, partly to evite vanity and prolixity; and partly to evite obloquy. Knowing since these sad days came, many are changed in their affections towards me, in respect of what they were once. But I forgive them, wherein they wrong me, and forbear dipping further into these things of controversy. I die in love to them, (though they should not love me at the time,) and all that ever loved our Lord's noble cause and interest, particularly all such as are desiring to live and die friends to, and owners of the same, in opposition to all defection remote, or more near. And I allow this one in lieu of all, to all such, to whom it comes in prin-

ciple or transcript, as their old servant, and feckless friend's last will and mind, concerning truth, wronged truth and duty, the covenanted work of reformation, and late once pleasant stated testimony; in adherence thereto, and in opposition to all the several pieces of defection, of old or of late; particularly these in our own day. I die in no hesitation of its being the Lord's work, and in no doubt of my interest, the Lord having made it clear to me many a day and year since, by his word and spirit; and often renewed and confirmed the same since to me. I bid you again all farewel in the Lord.

1724.

ROBERT SMITH.

The last letter of Mr. ROBERT SMITH, directed to Mr. Robert Douglas, in Birkhill; and John Beck, in Barrmuir, Closeburn.

CHRISTIAN FRIENDS,

I Would not have you surprised at the dispensation, nor take it in ill part, seeing it is the Lord that hath done it. Is it not lawful for him to do with his own what pleaseth him? He can do his own no wrong, nor will do them wrong, whether he call sooner or later. Who may, or ought to find fault with the Lord of the garden, to pull an apple here and there as he pleaseth. Is it any fault in a master to say to a servant come, and to another go and do this? I bless the Lord for it, hitherto he hath done all well for me. Though I have been the sinner, the rebel, and transgressor, times without number; yet he hath been a good, kind, and gracious Lord unto me. Though I was the afflicted child of my father's

family, from my youth, yet hitherto he hath brought me, and seen well to me, by all the rest. When he had schooled me, and brought me through my degrees of learning at colleges, &c., my love began to rise up in me, to offer myself to his service in the ministry, (when I was hearing the persecuted gospel) at which time he took a gracious dealing with me, in conviction, and conversion; making me devote and dedicate away myself to him, and his suffering cause. And in testimony of his acceptance of my poor offer, he sealed and confirmed the same with his holy spirit of truth, upon my spirit, with the joys of the Holy Ghost, for a long time; for about a year and a half, (as I best remember). But the revolution (that woful time) coming on, sin and defection growing apace among the party, they brake, every one running his own way. Then came in our days of mourning and sorrow; then it pleased him to keep me straight in judgment, and affection to his cause, holding me back from defection, though I wanted not temptations thereunto. Thereafter, it pleased him to give us a little reviving, I mean by gathering some from several airths of the kingdom together, and to be united together in a general correspondence, upon the old state of the testimony; and in opposition to the former and latter defections of the times, as is to be seen in our declarations, particularly that in the year of 1692, &c. And whatever rubs or difficulties we had to grapple with, from false brethren, and such as left us now and then for their own ends; yet the Lord kept the bulk and body of the party sound and straight in his cause, for the space of eighteen years or thereabouts. But then he thought fit to try and tryst us with another dispensation of the gospel and gospel ordinances, which we had so long prayed for; and many lusted after (as the sequal proved) more for their own ends, than for vindicating and propagating the testimony. We expected that we

had gotten a Renwick again, for tenderness, clearness, stedfastness, distinctness, and zeal in the cause of God; but the contrary we found day by day. Who was so diligent and active as I, to have that bargain agreed on, and concluded betwixt minister and people, on the terms of truth? I did it out of a good design, for the Lord's glory, and good and edification of his people. And therefore, what was wrong in me therein, I hope the Lord will pardon, since I did it not wilfully, nor out of an evil design. We thought the conditions were fair, if he had performed accordingly. But in the mean time, there was a dead flee left unremoved, in the pot of ointment, viz. the Balmaghie business, that made the whole pot in end to stink, at least to be loathed and quate with, by many of the more tender and godly, sooner or later, to our great sorrow of heart. Hence was the source and rise of all our defection with him; and to what length it is gone, this day is to be seen.* I was counted a man of strife, and contention in my epistles, and speaking in the general meeting, both by ministers and the bulk of the people. But I de-

* And much more clear at this day, when God has left all the parties so far in his adorable providence, to go on in defection from the ways of truth and godliness, that customs and fashions may be advanced, that it is now so evident, that whoever does not see that the testimony of the church of Scotland, as it was left by Mr. Renwick, is not to be found now among all the present presbyters, they are either ignorant of, or enemies to that testimony; for it must be either ignorance, or want of regard, or perhaps enmity at it, that hinders any person at this day, when defection and backsliding from reformation principles are brought to such a height, that there is no recourse left, for any excuse, to any man or bresbytery, to say they cannot see any difference betwixt the present state of the testimony and the reformers; so let any man or presbytery attempt it who will, to say that any of the present presbyteries are adhering to the testimony, as stated between 1688 and 1649; and suffered for to 1688, by the martyrs' evidences themselves, to be no true friends to that cause, pretend what they will.

clare it was not for my own things, but for his who is higher than the greatest in the earth. So that at length I was necessitate to withdraw from that gospel preached by Mr. John M'Millan, which if it had been right, as some time I had it under the beloved Mr. James Renwick, I would have been very loath to have done. Now, when I pose myself before the Lord, I have no challenge of conscience for any piece of faithfulness that I have used of old or of late, against ministers or men, in their declinings from the ways of God, and pleasant cause and testimony. Many of which, I love their persons, but abhore their rebellion, as it is against our Lord. And when I had withdrawn, how sad and bitter a dish of sour herbs was it unto me; especially when I saw many stumbling blocks, that in Providence fell in among these late dissenters; stumbling blocks they proved to the defective party, by hardening them in their iniquity. But the Lord, whose paths are in the deep waters, saw fit so to permit it; and I hope will bring good and comfort out of it in the end, to his church. Reproaches have broken my heart, my mother's children have been angry with me; I die in sorrow for the wrongs his cause hath gotten. Yet knowing in whom I have believed, I hope for a joyful resurrection. O! love the Lord all ye his saints. Wrestle out unto the end. Be faithful unto him, stedfast in his cause, and honest for him and his truth. And in order thereto, much striving in your private and personal walk, to get and keep up a near communion closely with himself, in all your way and walk.

Keep this as a secret betwixt you, till I be gone; then you and others make use of it as you please, as my last will and testimony.

The Lord be with you and your families. My love to all friends; especially those who love our

Lord Jesus Christ, and his righteous cause in truth and sincerity. I rest yours,

ROBERT SMITH.

At Douglas, *Dec.* 11, 1724.

An ACROSTICK on his Name.

M–ost noble Smith of high renown,
A–humble man, and not high flown.
S–elf denial, and real sincerity,
T–ruly did appear in thee.
E–ver studying good to do,
R–ighteous ways thou did pursue.

R–ight zeal was found in thee,
O–pposing sinners, with their iniquity.
B–ut studying in thy place and station,
E–ver to promote truth and reformation;
R–eal religion, and holiness,
T–rue love to God, and faithfulness.

S–till owning God's scriptural laws,
M–oreover also, his covenanted cause,
I–n honesty, not for applause.
T–ruly loving God, and all those,
H–is friends who were, and not God's foes.

Oct. 4, 1803.

The Dying Testimony of HUGH DICKIE, who lived in Kilmarnock, and died there, upon the 17th day of March 1728.

ALTHOUGH it cannot be expected (every thing considered,) that I (who cannot do it with my own hands,) should leave any thing of this nature behind me. Yet for the glory of God, and vindication of his cause, (that I have through much weakness, been endeavouring to follow,) and for exhonoration of my own conscience, I am obliged by the pen of another, to leave this mite of a testimony behind me; to shew to the world when I am gone, what I own, and what I disown. And,

1. As to what I own: I own the sweet word of God, contained in the scriptures of the Old and New Testaments, as the only and alone rule of faith and manners.

2. I own the Confession of Faith, (saying nothing of that article of the 23d chapter, concerning infidility, and difference in religion, not taking away the magistrate's power; but only that it is misconstructed and made use of for another end, than ever the honest and faithful ministers of Jesus Christ had before them, when they gave their approbation of the same,) also, I own the Catechisms Larger and Shorter, Sum of saving Knowlege, and Directory for Worship, &c.

3. I own our covenants, national and solemn league, with the solemn acknowlegement of sins, and engagement to duties.

4. I own our work of reformation, as it was in our best and purest times, from 1638 to 1649; reforming this land from popery, prelacy, malignancy, and erastianism. Even that work I own, as it was in opposition to every sin, and a motive to every duty.

5. I own the western remonstrance, protestations, and testimonies given against the malignant party, and their malignant actions; they being found to be contrary to the word of God, inconsistant with the principles of the church of Scotland, and hurtful to christian societies.

6. I own all the honest faithful testimonies and declarations, both before and since the revolution; particularly in our Informatory Vindication, and Testimony against the Toleration.

7. I leave my testimony to the faithful preaching of the gospel, upon the muirs and mountains, and high places of the fields; particularly to the faithful preaching of Mr. Donald Cargill, Mr. Richard Cameron, and Mr. James Renwick; which my soul was often refreshed to hear, they being faithful in preaching down the sins, and up the duties of the times.

8. I leave my testimony to the lawfulness of lifting up arms, in personal defence, and in defence of the gospel, when people are obliged thereunto by the oppression of their enemies.

In the next place, I shall give an account of that which I disown and testify against. And,

1. I testify against, and disown Charles II. his overturning the glorious work of reformation; and instead thereof, setting up abjured prelacy; his breaking and ignominiously burning the national and solemn league and covenants; and declaring it criminal to own the same. His blasphemous supremacy over all persons, and in all causes. His hell-hatched indulgencies, with all the blood shed and tyranny exercised by him upon the bodies, estates, and consciences of men.

2. I leave my testimony against all the accepters, approvers of, and pleaders for that woful church-renting, sinful indulgency.

3. I leave my testimony against the receptance of the Duke of York, (a known papist,) to the throne of Britain, and against all the bloody tyranny exercised by him.

4. I leave my testimony against his large and boundless toleration of papists, and all other heretics without restriction. And also, against the unlawful restrictions, contained in that part of his toleration relative to the presbyterians, viz. that they should preach nothing that should alienate the hearts of the hearers, from him and his government; although it was both popish and tyrannical. I do also leave my testimony against all the accepters and approvers of the same.

5. I leave my testimony against the nations setting up upon the throne of Britain, William and Mary, prince and princess of Orange; because they wanted scriptural and covenant qualifications, and were not admitted covenant ways.

6. I leave my testimony against Messrs. Thomas Linning, Alexander Shields, and William Boyd, for their betraying of the cause of Christ, and joining with the first assembly of these indulged men after the revolution.

7. I leave my testimony against that assembly, for settling their establishment near one hundred years backward, and thereby, in shameful forgetfulness, burying all our best and purest degrees of reformation, from 1638 to 1649 inclusive.

8. I leave my testimony against all their base (Issachar like) yieldings to secular powers, by swearing oaths of allegiance, assurance, and abjuration, and that as ministerial qualifications, and instead of the covenants; though they be as far opposite to the covenants as darkness is to light. Their tame compliance, and kindly submitting to their civil power's erastian commands, in calling, adjourning, and dis-

solving their supreme judicatories; and appointing causes and dyets of fasting and thanksgiving; by which the crown is taken off Christ's head, and set upon the head of a mortal man, whose breath is in his nostrils.

9. I leave my testimony against the nation's setting up Ann Stewart; and after her decease, the Duke of Hanover and Brunswick, as supreme magistrate over these covenanted nations; notwithstanding of their being sworn enemies, and adversaries to the covenanted work of reformation, by their being solemnly sworn to maintain prelacy in England, and themselves to be of that communion. I testify against all the abominations enacted in their days, as the cursed, unhappy, unhallowed union; patronage, toleration, and leagues offensive and defensive with the papists.

10. I leave my testimony against cess-paying, both in the time of persecution, when it was for the bearing down of the faithfully preached gospel. And since that time, as it is for the upholding of a throne of iniquity, that frames mischief by a law. And for maintaining of papists and malignants, who are joined with them in a confederacy for the ruining of the work of God. And,

Finally. I leave my testimony against all sorts and sizes of popery, prelacy, erastianism, and sectarianism; and every other thing which is contrary to sound doctrine and the power of godliness.

Now, having given an account of what I own and what I disown. I shall, in the next place, to wipe off the reproach that hath been cast upon me by some; declaring that it was upon the account of these, and the many other defections that this land hath gone into; that I durst not hear nor own the present erastian ministers of this church. And not upon the account of any oath binding me up from hearing of them, as some falsely alleged. For their being no such oath among us, but only the oath in

the national and solemn league and covenants, which we look upon to be of perpetual binding force; and a breach of the same to hear, or own any that are carrying on courses of defection, contrary to the holy covenants. And last of all. I cannot but look upon it as a great mercy of the Lord bestowed upon me, who am less than the least of all his mercies, that he called me out to hear the persecuted gospel, and so ordered and disposed of my heart, so as to make me dedicate, and give away myself to the Lord, to be for him, and not for another. Particularly at that communion at Carrick, near Maybole, which was the only motive that moved me to join with those who appeared in arms at Bothwell, in defence of the gospel. And afterwards, through all my wanderings and trials, I found much of his sensible presence, outlettings of his love, and light of his countenance shining upon me. Particularly, when hearing the gospel preached by these three great worthies, Mr. Richard Cameron, Mr. Donald Cargill, and Mr. James Renwick. But most of all, when I was in prison, and bonds for Christ, in the prisons of Stirling and Edinburgh; there he gave me his love, feasted me with fat things, and made me rejoice in the way of his testimony, as these who find great store of spoil. And gave me such confirmations of his kindness, that notwithstanding I lay nine weeks, day and night in irons, and sixteen hours in weighty irons about my neck; yet the Lord sanctified that part of his cross, that he, during that time, made that place rather a Bethel of joy, than a bondage of sorrow. So that I was made to joy in tribulation, by finding Christ with the cross, which carried me up, until in his holy providence, he was pleased to bring me forth, without any compliance, or hurt done to his cause. And hath kept me ever since in the same mind anent these things that I suffered for. Which

I look upon, and takes as a token for good, that he will so preserve me unto the end.

And now, O Lord, what shall I more say? I have waited for thy salvation. Be forthcoming for me, and perfect that which concerneth me And into thy hand, Father, Son, and Holy Ghost, I commit my spirit, in hope of eternal life. Amen.

Sic subscribitur
HUGH DICKIE.

Such as rely upon the Lord,
That strength to them he may afford,
Will find safety in him alone,
When all other refuges is gone.
And shall continue stedfastly,
To own his cause until they die:
Shall no more sad and sorry be,
But inherit life eternally.

August 3, 1803.

The particular Soliloquies, and Personal Covenantings with the Lord, of that godly and zealous Christian, ROBERT WALLACE, who lived in Barfillan, in the parish of Houston, and shire of Renfrew; who died November 18th, 1780, or afterwards.

First Covenant Transaction.

I Robert Wallace, in the name, and by the strength of my sweet Lord Jesus Christ, do hereby covenant away myself, both soul and body, to the God of Abraham, Isaac, and Jacob, who is the covenanted God of Scotland; who made me through thy free

grace, and the merits and imputed righteousness of thy Son Jesus Christ, my Saviour, covenant away myself to thee at Craigminning, and once in this house, which I have lost. But alas! I have many times sinned against thee, and broken thy covenant; for which I repent, and abhore myself in dust and ashes before thee. And thou, out of thy free mercy, hath reclaimed me, and caused me to renew my covenant with thee, my holy and spotless Lord and King. Not unto me, but unto thee O Lord, be all the glory and praise for evermore. And now, poor, unworthy, miserable, wretched, blind, naked, and desperately wicked I, do hereby desire, by thy grace and strength to come to thee, who is the prince of life and salvation. And I do hereby give away to thee, all my lusts and idols, and desires that thou may kill, crucify, and cast them all out of my soul and body, by the power and virtue of thy suffering, death, and resurrection. And by the virtue of thy precious blood, wash and cleanse me from all the pollutions and defilements thereof; even from all the defilements of original sin, and actual transgressions, whether secret or open and public. And I do hereby, in thy strength, renounce all my own righteousness as filthy rags; and desires, O Lord Jesus Christ, that since thou hast condescended so low as to take on man's nature, that thou may cloath me with thy perfect imputed righteousness. And I do hereby, in thy strength, and by faith in the name of Jesus Christ, the Son of the living God, close with thee upon thy own terms, as thou freely offers thyself in the gospel, in all thy three offices, to be my Prophet, Priest, and King, my Lord and master; to be King in Zion, and my law-giver, my leader, teacher and commander in all things that concerns thy glory, my salvation, and the concerns of the public cause, interest, and covenanted work of reformation in these three covenanted lands. And I do hereby, in the

name of Jesus Christ of Nazareth, renounce the devil, the world, and the flesh. O Lord, make me an overcomer through the blood of the Lamb, faith of the promises of eternal life, and faithfulness of thee the promiser, giver, and blessed fulfiller thereof. For I hope thou wilt do it, since thou art unchangeable, who hath given the free promises of the covenant of free grace to me, a poor sinner. O Lord, come and cloath me with the wedding garment of thy imputed righteousness, which is the clean and white linen of the saints! And out of thy free love and mercy, espouse me to be thy bride, and be thou my covenanted husband; and make me to glorify thee, by hating of all sin with a perfect hatred; and of loving thee with all my soul, heart, mind, and strength. And give me sweet union and communion with thee here upon earth, and prepare me for the enjoyment of thyself in eternal glory hereafter. Bless me with self-denial, meekness, patience, and willingness to take on thy sweet yoke which is easy, and thy burden which is light. Strengthen me against temptations, and lead me through this wilderness condition, that my lot is fallen in, by the right hand of thy righteousness. O! blessed Jesus Christ, come and covenant with me, who desires this day, in thy strength, and by faith in thy name, solemnly to covenant with thee, to be thine, and for thee, and not for another; and for thy covenanted cause and interest, even the covenanted cause which thou in mercy established in Scotland, England and Ireland. O! Father, Son, and Holy Ghost, come and be witness to this bargain, and close with me, who desires to close with thee, and with all the concerns of thy public covenanted glory. By faith, in the name of Jesus Christ, here I take all the stones of the wall, and timber of this house, and all the works of creation to witness, that with my hand lifted up, I have given my soul and body up to thee, in the name of

Jesus Christ. And this covenant, I make in the name and by the strength of thee, O Father, Son, and Holy Spirit, who is able and willing to help me to perform the same. As witness my hand at Barfillan, in the parish of Houston, Nov. 1706.

ROBERT WALLACE.

A Second Personal Covenanting.

O Lord God of Abraham, Isaac, and Jacob, this day I renew my personal covenanting with thee; and in the name of Jesus Christ, and his grace, and in his strength, I Robert Wallace, do hereby give up myself soul and body, name and surname, to thee the Lord my God; and closes with thee upon thy own terms, as thou hast freely offered thyself in the gospel, in all thy three offices, to be my Prophet, Priest, and King; to reign king and head in my soul and body. O thou who art my covenanted God, and the covenanted God of Scotland, England and Ireland. I do hereby covenant with thee, through faith in the once offered sacrifice of thy only begotten Son on the cross for me, to be thine in time, and through all eternity in glory. And here, in the strength of Jesus Christ, I renounce all my own righteousness, and desires to be cloathed with the perfect righteousness of Jesus Christ, the Son of thy unchangeable free love. I do also renounce all my lusts and idols, the devil, the world, and the flesh, and all that is contrary to Christ's reiging in my soul; and all that is contrary to Christ's reigning king and head in Zion, in these three churches and kingdom's of Scotland, England and Ireland; and all my public defections, and every one of them in particular. O Lord, wash me in thy blood, from the guilt of them all, and freely pardon all my sins, both secret and

public, and cast them in the deep sea of thy forgetfulness. And in thy name and strength, O Lord, and by thy grace assisting me thereunto, in relying upon the promises of the covenant of free grace, and upon Jesus Christ who is the fountain of life; I do hereby promise to own and maintain the present testimony, and word of Christ's patience, by owning the written word of God in the scriptures of the Old and New Testaments, the Confession of Faith, Catechisms Larger and Shorter, Covenants National and Solemn League, Christ's kingly office in and over his church, and the whole presbyterian covenanted testimony of the churches of Scotland, England and Ireland. And I promise to maintain, to the utmost of my power, King Jesus, his war against that vile impostor Antichrist, and that vassal of Antichrist, Ann Stewart, who is the head of malignants, and malignancy, and all the men of these practices. And a testimonial war with all the enemies of truth, and against all such as shall any way side with, or strengthen her, in her usurpations upon Christ's crown rights, and royal kingly prerogatives, her tyranny over the truths of God, his precious covenanted truths, and consciences of his covenanted people; the covenanted rights and privileges of parliaments, and liberties of the kingdoms; and all the errors on the right and left hand, established or tolerated by her, which are contrary to the word of God, and to the national and solemn league and covenants. O! Father, Son, and Holy Ghost, come and be witness to this bargain, and close and covenant with me, who desires to close with thee, and to be thy covenanted child. Here I take the stones of the wall, the timber of the house, and all the works of creation about me, to be witness, that I have given myself wholly to thee, and all my intimates. Not in my own strength, but in thy strength, O Lord Jehovah, to whom I desire to give praise. O! praise,

praises for ever be to thee O eternal one. As witness my hand at Barfillan, Jan. 15, 1710.

ROBERT WALLACE.

A Third Personal Covenanting.

O Lord, thy mercies to me are over all thy works; in giving me time to renew my former engagements, and covenant with thee, who cannot of myself keep covenant with thee one day, nor one night or hour; but doth daily break thy commandments, in thoughts, words, and deeds. O Lord, I do hereby renounce all my own righteousness, which are as filthy rags; and I am all as an unclean thing. O Lord, wash me in thy precious blood, which thou shed upon the cross, without the gates of Jerusalem, from my original and actual sins, secret and public; and crucify in me the body of sin and death. And by faith, in the name of Jesus Christ, I do renounce the devil, the world, and the flesh, and all my predominate lusts and idols; and because I have no strength to do it, I give them over to thee, to kill and crucify them in my soul, to cast them out of my heart, to wash me from their defilements, in the blood of the Lamb. O Lord, I desire this night to bless and praise thee, for all thy former loving kindnesses, mercies and deliverances, both spiritual and temporal, to soul and body. O! What shall I render to the Lord? All praises, honour, glory, blessings, power, and thanksgiving be to him that sits upon the throne, and to the Lamb, for ever and ever, that ever thou made thyself known to me, in the absolute promises of the covenant of free grace, free love, and free mercy! O! undeserved free love, free grace, and free mercy to me, a poor lost, self-destroyed, lothsome rebel, of the sons of the family

of Adam. O my soul, and all that is within me, admire and wonder! Praise and love the Lord, for making known unto thee his matchless, boundless, infinite, unsearchable, incomprehensible, and unchangeable love to the elect from eternity, in sending the Son of his love from his bosom, to take on him man's nature, to redeem me and all the rest of the elect from eternal wrath; and hath purchased to me, and to all the rest of the elect, with his own blood, life eternal. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. O thou the God of Abraham, Isaac, and Jacob, for the Son of thy love, Jesus Christ's sake, come this day, and make an everlasting covenant with me, even the sure mercies of David; a covenant that shall never be forgotten, ordered in all things and sure, that shall be all my salvation and all my desire. And cause me to covenant with thee upon thy own terms, through thy free grace, in the name of Jesus Christ. O glory to thee for thy free grace and love, for bringing me to own the covenanted testimony of the persecuted covenanted church of Christ in Scotland, in this dark day, when there are so few in Scotland to maintain and witness for it; when professed friends are fallen away from it, misstated it, and buried it. O thou, who of God is made unto us wisdom, righteousness, sanctification, and redemption; strengthen me by thy grace, solemnly to covenant away myself to thee; and in my place and station, to maintain the whole covenanted work of reformation, in the three covenanted kingdoms, in church and state. O Lord help me to go about it in thy strength, sincerely, really, and unfeignedly. And give thy presence in this great and solemn duty; and since thou knowest that I am wretched, miserable, poor, blind, and naked, enrich me with the gold of thy free grace, that is tried in the fire. And now O

Lord, I do hereby this day solemnly enter into covenant with thee, and with my hands lifted up, I vow to be thine, and for thee; and does accept of thee upon thy own terms, as thou hast offered thyself to me in the gospel, in all thy three offices, and takes thee for my King, Priest and Prophet, my Lord and master, and the king, head, and law-giver of Zion. And by faith, I do make a solemn resignation of myself to thee, soul and body, name and surname, the God of Abraham, Isaac, and Jacob; who, by the national and solemn league and covenants, is the covenanted God of Scotland, England and Ireland. O Lord, accept of me as thy covenanted child, for Jesus Christ's sake; and set thy seal to the marriage covenant. O Lord, come and abide in me, and make me to abide in thee, for without thee I can do nothing. And grant that I may be arrayed in fine linen, clean and white; even the perfect, purchased, and imputed righteousness of Jesus Christ, and make me the bride, the Lamb's wife. O Lord, I give my heart and soul to thee, to be thy throne and temple to dwell in, and walk in, and to reign as king in, in time and through all eternity. O! Jesus Christ, by thy kingly power subdue me wholly to thyself; and subdue all my corruptions under thy feet. And I desire strength to enter my protestation at the throne of grace, against all principalities and powers in me, that stands out against thee; and shall endeavour in thy strength to war against them. I give all my intimates, that are afflicted with Zion's afflictions, up to thee, whom thou hast chosen to be thy witnesses for thee, and thy covenanted cause, kingly office, and royal glory! Whom thou hast reclaimed from that sinful defection that the general meeting is now turned unto, and continuing with these indulged ministers, Mr. John M'Millan, and Mr. John M'Niel. O Lord, speak comfortably to

Zion's mourners in Scotland, and increase their number. And for thy elect's sake, shorten these evil days, and appear in thy glory. And for thy name's sake, deliver Zion, and raise up thy buried covenants. I adhere to all the truths contained in the Old and New Testaments, to all the articles of the National and solemn League and Covenants, and to the whole covenanted work of reformation, as it is founded upon the word of God. And I covenant away myself to thee, the Lord Jesus Christ, to own and maintain in my station, thy crown and kingdom, cause and interest, and all the testimonies sealed with the blood of thy faithful martyrs in covenanted Scotland. And I desire, in thy strength, to join my protestation at the throne of grace, against the tyrant Ann Stewart, for her robbing and spoiling of Jesus Christ, of his crown rights and royal prerogatives, by sacrilegious supremacy; for her murdering of the covenanted truths, and civil rights of these three covenanted lands, and advancing the kingdom of Satan and Antichrist. I also protest at the throne of grace, against Antichrist, and against all things that flows from him, that are marks of the beast. I also protest at the throne of grace, against all the soul-murdering, and truth destroying courses, that ministers and people are now taking. I likewise protest this day, before the throne of grace, against the societies and general meeting, for joining that sinful affinity with these indulged ministers, Mr. John M'Millan, and Mr. John M'Niel; and for their taking in the accursed thing, the malignant interest of Ann Stewart, in their so called declaration against the sinful union. I also protest this day, before the throne of grace, against that mark of the beast, the black sinful union with England, which involves this land in deep perjury; and against all the cursed laws, and unhallowed fast days, that flow from it. And now, O Father, Son, and Holy Ghost, come

and be witness to this bargain, and close with me, who desires to close with thee, and to be thy covenanted child. And I take the stones of this wall, the timber of this house, and all the works of creation about me, to witness that I have given up myself wholly to thee; and all my intimates whom thou hast chosen to be thy witnesses. Not in my strength, but in thy strength, O Lord Jehovah, to whom I desire to give everlasting praise. O praise, praises for evermore, be to thee, O eternal one, in the name of Jesus Christ. As witness my hand at Barfillan, March 20, 1712.

ROBERT WALLACE.

A Fourth Personal Covenanting.

O Lord Jesus Christ, by the virtue of thy suffering and death, strengthen me solemnly to covenant with thee. And here, by faith in thy name, and through thy grace and strength, O Lord, I do renounce the devil, the world, and the flesh; and all my own righteousness, which are as filthy rags. And I do renounce all my public sins. I renounce my sin of hearing the prelatic curates; I renounce my sin of hearing of the indulged ministers, who laid the commission down which they had received from Jesus Christ, and received the indulgency which flowed from the sacrilegious supremacy of the tyrant Charles II. who granted it. I renounce my sin of taking that sinful oath of abjuration and pass in the time of my youth, and ignorance of the covenanted testimony, which was imposed by that tyrant Charles II, against the word of God and our covenants. I renounce my sin of hearing the tolerate ministers, who embraced the Duke of York's popish toleration,

and owned and prayed for him while in the exercise of his blasphemous supremacy and absolute power. I renounce my sin of going out and joining in the Angus regiment, to fight for the accursed thing, the malignant interest of the Prince of Orange; which I did out of blind zeal, thinking that I was going out to fight for the covenanted work of reformation. I renounce my sin of hearing of these three unfaithful ministers, Mr. Thomas Linning, Mr. Alexander Shields, and Mr. William Boyd, after they betrayed the covenanted cause of Christ, and wrested the holy scriptures of truth, by preaching that it was a duty to join the Angus regiment. And now, O Lord, after all thy loving kindnesses unto me, in bringing me from all these public defections of the time, to own thy covenanted testimony fifteen or sixteen years. I desire, through thy grace, to blush and be ashamed, and to abhore myself in dust and ashes before thee; and to renounce my sin of going to hear that indulged minister, Mr. John M'Millan, who had deserted thy covenanted testimony, joined with, and received ordination from the indulged ministers of this perjured church in Scotland, owned the accursed thing the malignant interest, and sacrilegious supremacy of the Prince of Orange; and continued in affinity with the parish of Balmaghie, by giving church privileges to them who were paying cess to maintain the accursed thing, the malignant interest, and sacrilegious supremacy of that usurping tyrant Ann Stewart. And now, O Lord, I do this day solemnly enter into covenant with thee, and by holding up my hands, I vow to be thine, and for thee; and to accept of thee upon thy own terms, as thou hast offered thyself in the gospel, in all thy three offices, and do hereby take thee to be my King, Priest, and Prophet, my Lord and master, head and husband, king and head of Zion, my Saviour and law-giver. And by faith I make a solemn surrender

of myself to thee, soul and body, name and surname, the God of Abraham, Isaac, and Jacob, who is the covenanted God of Scotland, England and Ireland. O Son of the living God, come and accept of me as thy covenanted child, and set to thy seal to the marriage covenant, and make me thy espoused bride, the Lamb's wife. And come and abide in me by thy word and spirit, and make me to abide in thee by faith and love; and cloath me with thy perfect, imputed, purchased righteousness, and wash me in thy blood, from all my predominate lusts and idols, unbelief, faintings and self-righteousness; and make me strong in thee, and in the power of thy might, to war against all sin from within and from without, and to gainstand all false religion. For to whom shall I go to, but to thee, for thou hast the words of eternal life. I hereby enter my protestation at the throne of grace, against popery, prelacy, supperstition, heresy, schism, profaneness. The sacrilegious supremacy of Ann Stewart, in usurping upon Christ's crown rights and royal prerogatives, as he is king and head of his church. The antichristian toleration of Quakers and other heretics, and all right hand and left hand extravagancies. The black sinful union, the perjury, oppression, and other abominations that these three lands are defiled with. O Lord! for Christ's sake come to these three covenanted lands, and to thy friends and people therein; and put an end to sinning against thee, and against thy cause. Come in judgment to thy enemies, and avenge the blood of thy servants and saints, upon them that shed it; and avenge the quarrel of thy broken covenant upon the enemies thereof. O Lord God of Abraham, Isaac and Jacob, by faith in the name of thy son Jesus Christ, I hereby solemnly covenant away myself to thee, soul and body, name and surname, life and conversation, to be thine, and for

thee in time and through all eternity; and to be for all the concerns of thy glory. And resolves in thy strength, to endeavour sincerely, really, and constantly to own the holy scriptures of the Old and New Testaments, and both the tables of the law written therein; the Confession of Faith, Catechisms Larger and Shorter, Covenants National and solemn League, the uniformity of the true religion of Christ Jesus, once established in the three covenanted nations, the Directory for Worship, Causes of God's wrath against Scotland, the Acknowlegement of Sins, and Engagement to Duties, the faithful acts of the general assemblies of this church, and parliaments of this kingdom, in the purest time of reformation, which established the true covenanted religion of Jesus Christ. And to maintain in my place and station, the covenanted doctrine, worship, discipline, and government of the God of heaven in his house. And to be for a faithful presbyterian ministry, lawfully called and sent, according to the word of God, our covenants, and laws, and constitutions of the covenanted church of Christ in Scotland, in the time of her purest reformation, when she owned Jesus Christ to be king and head of his church. And also to maintain, according to my power, the rights and privileges of the parliaments, and covenanted liberties of the kingdoms, the covenanted government of the state in the three covenanted kingdoms, and the authority of covenanted kings and inferior judges, who shall be a terror to evil doers, and a praise to them that do well, when these things are obtained, according to the word of God, and obligation of the national and solemn league and covenants. And to maintain the testimony as stated in the Informatory Vindication, and Testimony against the Duke of York's toleration, which were set forth by faithful Mr. James Renwick; and all other testimonies, which were sealed with the blood of the Lord's

saints, and faithful martyrs in covenanted Scotland. And to the three declarations published at Sanquhar, upon the 10th of August 1692, the 5th of November 1695, and the 23d of May 1703; and to maintain Jesus Christ to be king and head of his church, to be King of kings, and Lord of lords; to wear his crown and reign over his kingdom, which is his interest and royal glory. his kingly office being one of the main fundamentals of our salvation, and the main head of his testimony, which he as a martyr sealed with his own blood upon the cross; and was sealed with the blood of the late faithful martyrs in Scotland. I also give up to thee, all my intimates and friends, who are followers of the Lamb, to thee O Lord Jesus Christ; bless thou them, and make them thine. and seekers of thy glory. O! Father, Son, and Holy Ghost, come and be witness to this bargain, and close with me, who desires to close with thee, and to be thy covenanted child. Here I take the stone of the wall, the timber of the house, and all the works of creation about me, to be witness that I have given myself wholly to thee, and all my intimates who are thine. Not in my own strength, but in thy strength, O Lord Jehovah, to whom I desire to give praise. O praise, praises for ever, be for ever more to thee O eternal one. As witness my hand at Barfillan, Feb. 8, 1714.

ROBERT WALLACE.

A Fifth Personal Covenanting.

O Lord, I am ashamed, and blush to come and covenant with thee, because I have vowed, and not payed, as I ought to have done; but have broken them all, and provoked thee to hide thy face from me, and to bring me to darkness and not unto light;

and to suffer unbelief, deadness, and faintness to prevail in me. In all which thou art just and righteous in so doing. O Lord, mind not former sins against me, but shew me thy tender mercies, and let them prevent me speedily, for I am brought low. I am poor and miserable, blind, wretched, and naked; and I am all as an unclean thing, and all my righteousness are as filthy rags. But to whom shall I come to but to thee, O lovely Jesus, who is the Son of the Father's love; for thou hast the words of eternal life; and in thee is the fountain opened to the house of David, and inhabitants of Jerusalem, for sin and for uncleanness. This day I come to the blood of Jesus Christ, that cleanseth from all sin, to wash my heart and soul from all my original and actual sins, secret and public, and my predominate sin, lusts and idols. O come Lord Jesus Christ, and give me saving faith to come to thee for saving strength, to renounce the devil, the world, and the flesh; and to get my filthy polluted heart washed in the blood of the Lamb, from all wickedness, that I may be saved through thy once offering up of thyself upon the cross, a sacrifice for the sins of the elect world; and cloath me with thy imputed righteousness. O Lord God of Abraham, Isaac, and Jacob, come thou and covenant with me, who desires to covenant with thee, a whole Christ without exception. O! write thy laws in my heart, and put them in my mind, and be my God, and make me thy covenanted child, and be merciful to my unrighteousness, and remember my sins and my iniquities no more; and give me a new heart and a new spirit; sprinkle clean water upon me, and make me clean from all my uncleanness, and from all filthiness of the flesh and spirit. And as I desire by faith in Jesus Christ, to renew my personal covenant with thee; so, O Lord, I do hereby this day, solemnly enter into covenant with thee, with the holding up of my hands, I vow to be

thine and for thee; and accepts of thee upon thy own terms, as thou hast offered thyself in the gospel, in all thy three offices, and takes thee for my King, Priest, and Prophet, my Lord and master, head and husband, lawgiver and saviour, and king of Zion. And by faith in Jesus Christ, I do make a solemn resignation of myself, soul and body, name and surname, unto thee the God of Abraham, Isaac and Jacob. O! thou son of the living God, come and accept of me thy covenanted child; and set to thy seal to the marriage covenant, and betroth me unto thee for ever, and make me to be for thee and not for another; and for the concerns of thy buried glory in these lands. And I do hereby, in Christ's strength, renounce the devil, the world, and the flesh; and all my own righteousness, which are as filthy rags. I also give up to thee, all my intimate friends and relations, that are followers of the Lamb; and all the elect, both Jews and Gentiles. And I hereby enter my protestation at the throne of grace, against all principalities and powers in me, that stands out against thee; and shall endeavour in thy strength to carry on a warfare against them. I also enter my protestation at the throne of grace, against all the sins and abominations that are against thee, and against thy reigning king and head of Zion, in these covenanted lands, and in all the world. O! Father, Son, and Holy Ghost, come and be witness to this bargain, that I desire to close with thee, and to be thy covenanted child. And here I take all the works of creation about me, to be witness, that I have given myself wholly to thee, and all my intimate friends that are thine; and all the elect to thee. Not in my own strength, but in thy strength, O Lord Jehovah, to whom I desire to give praise. O! praise, praises for ever be to thee O eternal one. As witness my hand at Barfillan, August 15, 1725.

ROBERT WALLACE.

* * How vastly different is the exercises of professors of this day, from the exercises of those recorded in this book, who cannot want their profits and their pleasures which comes by their farms, their oxen, their merchandise, and their marriages, for any communion or fellowship with God the Father, Son, and Holy Ghost. But the delusion of the professors of this day is, that they can have communion with God and the world both; a delusion that seems to be reserved for the professors of this age, and that scripture seems to be literally fulfilling at this day, Isa. lxvi. 4. For perhaps there never was a nation made so great pretensions for religion and a church state, and professed so much of the truth, and yet had so little regard to truth and duty as the present professors have in their practice, and yet as much countenanced by a ministry as the present corrupt professors are.

The personal Covenantings with the Lord, of that pious and godly Christian, WILLIAM SMITH, in Croachmore, in the parish of Orr, in Galloway.

I Having, through much weakness and inability, as being the unworthiest of any, that makes profession to set some time apart for fasting, prayer, and humiliation, privately before the Lord, in my young years. I labouring under some convictions, and the deceit and wickedness of my wicked heart, that I found going after vanities, when I was essaying to call on the Lord prayer-wise, and upon his holy day, when aiming to seek after him in the duties of his worship. I laboured under the sense of this for a

considerable time, and resolved through grace, that I would essay to set a day apart by fasting and humiliation, chiefly and mostly upon the account of my wandering heart, that I could not get staid upon the Lord. Wherein I desired to pray that the Lord would take me through his hand, and that he would give me a humbled heart. I fixed in my own mind upon a day, wherein I set apart for this great work; which day was May 13, 1726. Which was a day of refreshing to my soul, from Heb. xiii. 5. And as this was the first day that ever I set apart this way, so ever since, I have in great weakness practised this weighty duty several days in the year. In which, (at some of these occasions,) I have desired to make a surrender of my soul to the Lord, and to covenant, and give myself away to him by covenant, to be his and for him. And I hereby give my firm adherence to my former engagements this way, and desires more formally to renew the same this day. And as being convinced from the word of God, that I am guilty of original sin derived from Adam, which I believe verily is enough to exclude me from God, and that he might justly have thrown me out of his sight, into utter darkness, the first moment he sent me to this world. And I believe, that as I am guilty of original sin, so I am guilty of innumerable transgressions actually, in my childhood, youth, and more riper years; yea, even unto this very day, so that my lot hath been a lot of sinning.

And now I desire to confess, mourn over, and be humbled for my grievous iniquities, flowing from my original guilt, which is the mother of all actual transgressions, from my birth till this day. And I do hereby renounce all other lords and lovers, and writes them this bill of divorce, and put the same into their hands, and resolves through grace to keep up a constant and continual warfare against all sin, whatsoever without exception, and to cast all my idols

to the moles and to the bats; and I desire cheerfully to submit to that noble contrivance of free grace, in the saving of sinners, through Christ, and give my hearty consent to the device thereof. And this day, I desire to make a full and free resignation, of my whole soul over unto thee, to be thine and for thee, to the receiving a whole Christ, in all thy threefold offices, as prophet, priest, and king, desiring to look from of all other airths, to thee alone for the guidance, and direction of thy unerring spirit, to lead, guide, and instruct me, through my pilgrimage journey here. And desires to put a blank into thy hand, committing the ordering of my lot to thee. Desiring to make through thy grace, thy will, my rule; and whatever lust or idol may be lying hid in my heart undiscovered, I pray Lord discover to me the same, and cast it out; so that what I know not thou may teach me. And now, I invite thee, and beseech thee to come and mount thy own throne in my heart, and rule and reign there, that I may further experience friendship, and fellowship with thee; so as that I may on good grounds call thee my Lord and my God. And thus I set down my seal and subscription, adhering to the covenant transaction, between the Lord and my soul, drawn up upon this first day of January, 1745, (being a day set apart, for prayer and humiliation) in my own closet, in Croachmore, in the parish of Orr, in Galloway. As witness my hand.

WILLIAM SMITH.

A second Personal Covenanting.

AS it hath pleased the Lord, in his holy and wise providence, for ends known to his blessed self, thus to lengthen out the talent of my time, and hath now added another year to the number of my days.

In which year past, upon the first day thereof, the same being set apart as a day for fasting, prayer, and humiliation. On which day I essayed to draw up (though in great weakness) the form of a covenant, wherein I desired to renounce, and wholly to give up with all other lords and lovers; and without reserve to put a bill of divorce into their hands. And so gave away myself to the Lord by covenant, to be his and for him, and to keep up a constant, and continued warfare against all sin. And alas! though I am very unskilful in this spiritual warfare, yet I have free grace to magnify, that he hath brought me through; and hath not given me over to the will of my wicked heart; but hath kept me from falling away, and being overcome with the snares and temptations of a wicked heart, and sinning time; for which I desire to bless his holy name, and to give him the glory of all. And now I desire in the singleness, and sincerity of my heart (in as far as the Lord discovers the same unto me,) without hypocrisy, guile, falsehood, or dissimulation, give my firm adherence unto my former covenant drawn up, and entered into with the Lord, as my Lord; desiring that he may pardon my untenderness, in not studying to walk more answerable thereunto; and help me to be more watchful in time coming. And I do hereby make a renounciation of all other lovers, and do solemnly give away myself to thee; desiring through grace to be at thy disposal, whether by life or by death; so as to make thy will my will. And whatever may be the measure of trials thou mayest tryst me with through this year, I desire to look to thee, as my God in covenant, for through-bearing and assistance, by giving furnace, metal, and upholding me therein; and bringing me out of the same as a refined lump; and that thou mayest stand by me, so as I may not deny thy name, nor wrong thy cause and manner of way, by seeking

to save my life with the enjoyment of this privilege or the other.

Written from my own closet, upon the first of January 1746; being set apart for prayer, fasting and humiliation. As witness my hand at Croachmore, day and year above-mentioned.

WILLIAM SMITH.

A Third Personal Covenanting.

O Almighty Father, I here prostrate myself before thee, at thy footstool; do beseech thee for thy great name's sake, and for the sake of Jesus Christ, the saviour, redeemer, and ransomer of lost sinners, (such as I;) and of the Holy Spirit, as the sanctifier of the elect; do this day make my request to thee, that thou mayest utterly rid me of myself, and the hypocrisy of my wicked and deceitful heart. And rid me of all other lovers, and take my mind and affections so off these, as the whole and the all of my heart may be win to thy blessed self, to love thee, and to delight in thee, as the soul's object and delight above all things. And I desire this day to be deeply humbled before thee, for the many rash and irreverent approaches I have essayed of this nature to make unto thee, and my unsuitable practice upon the back of these occasions; that I did not study more to put into practice, my purposes and resolutions, yea, my little studying to keep up that warfare against all sin, in which I not only resolved to do, but also subscribed with my hand, when I entered into, and renewed my covenant with thee, as the same bears witness. And as it hath pleased thee, O Father, to add another year to the number of my days; and hath not so given up with me, as to leave me to the lusts of my wicked heart, but hath

brought me through seeming danger of troubles and afflictions, wherin I desire to bless thy holy name. And I do this day, give my firm adherence to my former engagements, wherein I covenanted myself away to thee. And desires through grace, in the singleness and sincerity of my heart, this day to write a new bill of divorce, and to put the same into the hands of all other lords and lovers; and do make a new resignation of myself over to thee, sweetly acquiescing and agreeing to that noble device of salvation, in saving sinners through Christ, accepting of thee as Prophet, Priest, and King, to be thine and for thee. And I desire to take heaven and earth to witness, and the timber of this house, and the stone of this wall, to be witnesses, that I desire to accept of thee as my God in Christ; and do here take these to record, that I justly deserve thy wrath to be inflicted upon me through all eternity. But I here cast myself down at the footstool of thy mercy, and if I perish, I perish here; yet there is hope in Israel concerning this thing. I desire to claim kindness to thee as my God in covenant, who hath promised that thy kindness shall not depart, nor the covenant of thy peace be removed; so my hope is in thee, and my expectation is from thee. And now O Lord, I desire to commit myself to thee, and all to thee (now in the entry of this new year,) that thou may hedge me in, and be as the path of a shining light unto me, to guide me through the small piece of time thou hast allotted to me here, so as thy name may not be dishonoured by me, nor thy glory wronged, in this sad and dismal day. And in testification of this my solemn covenant and engagements to thee, the great God. I do set to my hand and subscribe the same, upon the first day of January 1747, being a day set apart for prayer, fasting, and humiliation. As witness my hand, from my own

closet, at Croachmore, in the parish of Orr in Galloway,

WILLIAM SMITH.

A Fourth Personal Covenanting.

O Incomprehensible Jehovah, thou who art God over all, blessed for ever, that thus exerciseth thy long suffering patience and forbearance towards guilty sinners, of the degenerate seed of fallen Adam; and towards me in particular, who hath so long gone astray from thee, and slighted so many calls and invitations; what from thy word and providential dispensations, whereby thou art declaring, that thou hast no pleasure in my death, but rather that I should repent and live. And oh what am I, that thou shouldest thus exercise thy sparing mercy unto me, who is such a withered shrub; that though thou hast been long digging about me, and looking that I should bring forth fruit answerable to the pains that thou hast been at with me. Yet oh! my barrenness and misimprovement of the precious day of grace, and offers of salvation, through the blessed days man Christ Jesus. And as it hath pleased thee to bring me through another year, and to complete the same, I desire to bless thy holy and great name, that thou hast not put some mark of thy displeasure upon me, so as to give me as a prey over to the will of my wicked and deceitful heart, that runs away from thee. And as it hath pleased thee to tryst me with affliction, moderately this year, so I desire to acknowlege thee, that wrought up my heart thus; desiring to submit to thy holy and blessed will in it, to dispose of me as seemeth good in thy sight, whether by life or by death. And now, O Lord, I desire further to submit myself to thee, to be led by thee, and guided

by thee, through the small piece of time that thou hast carved out for me here. And desires to look to thee, and to depend upon thee for through-bearing and divine support; and that whatever may be the measure of my trials, that thou mayest tryst me with through this year; I desire to plead with thee that thou mayest not leave me, but give me furnace and metal, that I may loss nothing thereby, but the dross and tin. And now, I desire this day to be wholly rid of myself, and to renounce all other lords and lovers but thee; and desires in the sincerity and truth of my heart, to adhere to my former engagements entered into, wherein I desired (in great weakness) to covenant away myself to thee, to be thine and for thee; and desires this day to adhere unto, and to covenant myself anew away to thee, to be thine and for thee. And whatever it may please thee to do with me; I desire to submit to thy holy and blessed will, to dispose of me in a way as may be most for thy glory, truth's advantage, and my soul's comfort. for I have opened my mouth to thee, and covenanted myself away to thee, so, that I cannot dispose of myself otherwise. And what have I any more to do with idols? and in testimony against all other lords and lovers, that are seeking to invade themselves upon thy right, in the government of thy abode in my soul; I do openly renounce the same. And here I invite thee O Lovely Father, to come and make this sacrifice acceptable for thee, and so mount thy own throne in my heart, and rule and reign as king there. And in testimony of this my earnest desire, and willingness to receive and accept of thee, on thy own terms, I with my hand subscribes at Croachmore, in the parish of Orr in Galloway, from my own closet, being a day set apart for prayer, fasting, and humiliation, upon this first day of January 1748. WILLIAM SMITH.

A Fifth Personal Covenanting.

O Infinitely great, glorious, and matchless Jehovah, who is the supreme, only, and alone Being, who is to be reverenced, feared, and adored by all the children of men, whom thou hast distinguished from all other creatures of the works of thy hands, by breathing into them the breath of life, and giving them a living soul, which thou commands to take good heed unto, and keep diligently. But oh! alas, of all the creatures that thou hast made, man is the most rebellious and untoward to thee. And ah! may not I feel the sad experience of this by an evil heart of unbelief in departing from thee? For out of, and from the heart, proceeds all evil. It being the seat of all uncleanness; so that I may heartily join with the description that the prophet gives of it, that it is desperately wicked and deceitful above all things. Woes me, for my heart's deceit, hypocrisy, guile, falsehood, and dissimulation, in the great concerns of thy glory, and my soul's well-being. But Lord, may I wonder and admire at thy free grace and love towards me, that ever it should have pleased thee, in any measure, to convince me of, and make me in some measure (I hope) sensible of the deceit and wickedness thereof, and through thy grace to resolve against the same; and so to keep up a continual warfare against these stirings and departings of the heart from thee, so as to be testifying, and waring against the same, and not to allow sin peaceable possession in my soul. But oh, my falling from my watch tower, and not observing the first spring and rise of sin, so as timeously to resist and oppose the same, by acting faith upon thee, and so calling in the aid of thy holy spirit, who hath promised, that when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him. And as it

hath pleased thee, to put me to aim at mourning, fasting, prayer, and humiliation, for the sins of my heart, life, and practice. So this being a day set apart for prayer, as the causes thereof bears. But ah! may not I lament and mourn for my deadness, and unconcernedness in my private retirements in these days set apart for prayer and fasting; in which I professed to mourn for my own and land's sins. And I may justly fear, if mercy prevent not, that these will be among the greatest of my provocations. O the long suffering patience of a holy God towards me, who doth not afflict willingly, nor grieve when he is grieved; but hath been waiting upon me and calling me, what by one mean and what by another. Yea, what by health, and what by trouble and affliction, now for two years past. It hath pleased thee, to ware a gentle rod and trial of affliction upon me. The first of these years, a part thereof, and thy wasting away my body without pain; and then again recovered me to some measure of strength. And also this year that is now expired, my trouble was of another measure and degree, so that some times I thought it was somewhat sharp; and the same exceeding to such a measure and degree, as that death was expected to be the event thereof, and that my course of life was near finished. Yet for ends known to thyself, and according to thy blessed will, thou hast made thy power to appear in bringing me from the gates of death, and hath recovered me in part. O bless and sanctify the same unto me, and I desire to bless thy holy name, that hath thus borne me up, and carried me through under this trouble, and prevented my fears of being deprived of my judgment and reason. And as it hath pleased thee hitherto, in times past, to bear me up and support me under thy afflicting hand and rod. So I desire to believe that thou will yet be with me, through the small piece of time thou hast carved out for me here.

And not knowing but this may be the last year that ever I may enjoy here. I beseech thee O heavenly Father, for thy own name's sake, and for the sake of thy Son Jesus Christ, that thou mayest make me ripe and ready for thy holy will, to perfect what concerns thy glory, and my soul's comfort; and hedge in my ways, and make thy ways plain before my eyes in this dark and dismal day, and make truth and duty more and more clear; and discover sin and defection more, and make me hate the evil and cleave to the good, and set a hedge about me, and keep me back from turning aside from thee, in more or in less, upon any threatened hazard, to the grieving of thy holy spirit, that hath done so great things for me. And as at some former occasions of this nature, I essayed in great weakness, to give myself away to thee, to be thine. So, I desire this day to give my adherence thereunto, and to renew the same again, and so covenant away myself to thee; yea, wholly over to thee, to be thine, desiring to renounce anew all other lords and lovers, and so to accept of and close with thee by faith, on thy own terms; and resolves through grace to be for thee, and not to be for another, desiring that this my most solemn covenant and transaction with thee, may be registered in the parliament books of heaven. And in testimony of this my most solemn covenant, renewed and entered anew into with thee this day, I with my hand subscribe, from my own closet in Croachmore, in the parish of Orr in Galloway, upon this second day of January 1749.

WILLIAM SMITH.

N. B. He died at Croachmore, April 5, 1750. Blessed are they that die in the Lord, interested in him and his righteousness.

Personal Covenanting with the Lord, by James Ferguson schoolmaster.

O Lord, I am a lost and broken creature, by nature, and by innumerable actual transgressions, which I do confess, particularly before thee this day. And although, by being born in the visible church, I was from the womb in covenant with thee, and had the same sealed to me in baptism: yet for a long time, I have lived without God in the world, senseless, and ignorant of my obligations. But now by virtue of that infinite love of thine, thou hast at length discovered unto me, and bound upon my heart, my miserable estate in myself. And also, hast manifested unto my heart the satisfying relief, thou hast provided in Christ Jesus; and hast offered the same freely unto me, upon condition that I will accept of the same, and will close with thee as my God in Christ; and hast given warrand and commandment unto me, upon my utmost peril to accept of this offer, and to flee into Jesus Christ. And now to my apprehension thou hast sovereignly determined my heart, and shaped it out for Christ Jesus, leading it out after him, in the offers of the gospel; causing me to approach unto the living God, to close with him, and to acquiesce in his offers, without any known guile; And that it may come to that establishment of spirit, in the matter that shall be to my comfort, and the praise of thy glorious grace, O Lord.

Therefore, I am here this day to put this matter out of question, in express words before thee, according to thy will. And now I, unworthy as I am, I now declare that I believe in Jesus Christ, that was slain at Jerusalem, that he was and is the Son of God, and the Saviour of the elect world. And I do believe that record, that there is life eternal, to such as believe in him, to be found in him only. And this

day, with all my heart, I am well pleased with, and acquiesce in that device of saving sinners by him, and I do intrust my soul to him; and I accept of reconciliation with God through him; and do this day close with thee, as my God in Christ. I choose thee for my God, and all that may follow thereupon. And I do resign myself, and all that I have unto thee alone, desiring to be divorced from every thing that is hateful unto thee; and that without exception, or reservation of any thing whatsomever, consistant with my knowlege or intended reservation. Here I give my hand to thee, and take all things about me to witness, that whatever I have been, I now accept of thy offer of peace, through Christ. And do make a sure covenant with thee this day, never to be reversed, hoping that thou will make all things forthcoming, both on thy part and mine, seriously begging, as I desire to be saved, that my corruptions may be subdued, and my neck brought under thy sweet yoke. And now in all things my heart is made cheerfully to acquiesce in whatsoever thou dost unto me, in order to these ends. Now glory be unto thee, O Father, for contriving such a way of salvation; and for giving thy only begotten Son to accomplish it. Glory be to thee, O lovely Jesus Christ, for purchasing this salvation at so dear a rate, as the price of thy precious blood, through which access is granted, and I am reconciled to God, honourably united to him, and am no more an enemy to him, or a stranger to him; and glory be to the Holy Ghost, who did alarm me, when I was destroying myself, who did not only convince me of my hazard; but did also open mine eyes to behold relief provided in Christ Jesus; and did persuade and determine my wild heart to fall in love with Christ, as the only enriching treasure. And this day doth teach me how to covenant with God, and how to appropriate to myself, all the sure mercies of David, and blessings of Abraham; and to as-

sure to myself, the favour and friendship of God for ever. And now with my soul and heart, and whole man as I can, I do acquiesce in my choice this day, henceforth resolving, not to be my own, but thine, O Lord. And that the care of whatever concerns me, shall be upon thee, as my head and Lord; protesting humbly, that failings on my part, against which I am resolved as thou knowest, shall not make void this covenant; for so hast thou said, which I intend not to abuse. But so much the more to cleave closs to thee; and I must have liberty to renew, and ratify, and draw out extracts of this tranasaction, as often as shall be found needful. Now I know that thy consent to this bargain, is in scripture, so I need no new signification of it, since I have accepted of thy offer of salvation, upon thy own terms. I will henceforth wait for what is good from thee, and for thy salvation in the end. And as thou art faithful, pardon what is amiss, in my way of doing this; and accept of me in my sweet Lord Jesus Christ. In whom only I desire pardon and acceptance.

And in testimony hereof, I set to my seal, that God is true and faithful, to perform whatever he hath promised to me; and declares, that he is a complete and all-sufficient Saviour, every way furnished for the great end and design of saving sinners; and that I have chosen him for my portion for good and all, for time and eternity.

As witness my hand and subscription, 1716.

JAMES FERGUSON.

Let all depend upon the Lord,
And strength to them he will afford.

The Dying Testimony of WILLIAM WILSON, some time Schoolmaster in Park, in the parish of Douglas, aged 68, who died May 7, 1757.

I Being now waxen old and frail, my body weak, my strength decayed, my breath short, and mine eyes failed, and my earthly tabernacle of this body coming fast down; which to mere clear signs and evidences, that before it be long, I must put off this my earthly tabernacle, and put on immortality, and be cloathed upon with my house, which is not made with hands, that is eternal in the heavens, 2 Pet. i. 14. 2 Cor. v. 2. And I having already written memorials of the Lord's wonderful goodness, free grace, and mercy to my soul. Since it hath pleased the Lord, in his infinite wisdom, to order my lot and living in a covenanted land, in such a sad declining time as this is, wherein all flesh (for the most part) have corrupted their ways, and are going backward, by a perpetual like backsliding from God, and from a glorious attained to covenanted work of reformation. And such as are for adhering honestly to the truth, and contending earnestly for the faith once delivered to the saints in this land, are now for signs and wonders in covenanted Scotland, where once, above all nations in the world, under the New Testament dispensation, the Lord was signally seen in his glory. And since many professors of divers denominations, have reproached, contemned, and condemned me, for my standing at a distance from, and witnessing in my station, against all the parties and factions in this land, who are maintaining errors, or owning and carrying on courses of apostacy, backsliding, and defection from Scotland's covenanted work of reformation; who have never done me the justice to inquire into the grounds and reasons of my so doing. Upon these considerations, I think it my

duty, now when I am to take farewel of this world, and all things in it, to leave behind me, a plain positive testimony, under my hand, giving a true account of the principles that I own; and the errors, sins, and defections that I disown, and testify against; and this through the grace of God assisting me therein, I shall endeavour to do truly, singly, and sincerely, as in his sight, who understands heart secrets, without partiality, or respect of person or party. Then as for my principles, I do sincerely declare:

1. With all my heart and soul, I believe that the sweet and comfortable word of God, contained in the scriptures of the Old and New Testaments, is the only alone rule of faith and manners; the resolver of the believer's doubts; the comforter of the believer under all fears, troubles, and distress that he can be in, whether on soul or body; and the supreme judge of all controversies whatsoever. And I do firmly believe, that nothing is to be received or believed as a point of faith, or practised as a christian's duty, but that which is either expressly, or by near native and necessary consequence, founded upon, and agreeable to the holy scriptures of truth. And that all controversies should be decided by the holy scriptures of truth in their genuine sense, which (as I think) is best found out by careful and diligent comparing of one scripture with another, and praying earnestly to the Lord, for the special assistance of his holy spirit therein; that thereby his mind in his holy word, may be clearly known, by the powerful working of his holy Spirit, going along with his word, to such as by the diligent search thereof, are desirous to know the mind of the Lord therein. I believe that the word of God worketh effectually to salvation, by the power of his holy spirit accompanying the same; and that the Spirit of God worketh nothing upon the heart of any of the children of men, but that which

is agreeable to the word of God. And therefore, all pretended light of the Spirit of God, that leads men or women to the belief or practice of any thing that is not agreeable to the word of God, proceeds merely from the spirit of error and delusion; and therefore should be rejected as a hellish device of Satan.

2. I do firmly believe, that there is one only living and true God; and three persons in the ever blessed God-head, the Father, the Son, and the Holy Ghost, who are all equal in being, power, and glory; one in three, and three in one. And this one God in three persons, I do this day avouch to be the Lord my God, and the Lord my righteousness; my only Redeemer and Saviour; my supreme head and husband, king and law-giver, whom I own as my alone portion. And with whose device of saving sinners in the covenant of redemption, betwixt the Father and the Son from eternity, I have closed, and hereby do close, as the most happy and blessed transaction that ever was heard tell of in the world; which blessed transaction betwixt the Father and the Son, with the concurrence of the Holy Ghost concerning the elect's salvation, I believe was fully accomplished by the incarnation, suffering, death, resurrection, ascension, and continual intercession of Jesus Christ the second person of the ever blessed Trinity, and only Saviour of lost elect sinners. And I believe, that as the Father gave his only begotten Son for the elect world, so the Son gave his life a ransom, to save elect sinners only, and none else. And that the Holy Ghost, in due time, by a day of his power, makes application of the purchased redemption of Jesus Christ, to every elect soul. So, all the three persons, of the ever blessed Trinity, in their concurrence with each other, are all equally concerned in this great work of the elect's salvation. And I do believe that there is no other way imaginable, where-

by any can be saved, but only in and through the free grace of God, by the righteousness of Jesus Christ, imputed to the soul out of free grace, and received, and rested upon by true saving faith, which is the free gift of God alone. And therefore, the salvation of the elect is all of free grace, and not in the least by works of righteousness. And as the Lord hath persuaded me by his strong power; so I believe, and am positively sure, yea, as sure and certain as the word and Spirit of God can make me, that I am one of these whom he hath chosen from eternity, and in due time brought me unto himself, by a day of his unresistible power. And therefore, as I believe that Jesus Christ is a Prophet, Priest, and King to all the elect; so he hath made me to know, to the joy and rejoicing of my soul, that he is a Prophet, Priest, and King to me; and hath executed all his threefold offices for me, both in his estates of humiliation and exaltation. And although by reason of sins past, reckoning which have compassed me, and mine iniquities which are taking continual hold upon me; I may justly reckon myself the least of all saints, and the chiefest and vilest of all sinners. Yet I say, by the free grace of God in Christ Jesus, I am what I am; for his free grace hath so far superabounded all my sins, that he hath made me sure, that condemn me who will, he will not condemn me when he stands in judgment. And in that day when the secret of all hearts shall be disclosed, and every one receives their sentence from his presence, it shall be made known to angels and men; yea, even to such men and women, as now reproach, contemn, and condemn me, that I am one of the travel of Christ's soul.

3. I believe that the covenant of redemption is the original foundation and establishment of the covenant of grace; and that the covenant of grace is the re-

sult, accomplishment, execution and application of the covenant of redemption. And that there is such harmony, concord, agreement and connection betwixt these two covenants, that in this sense they may be said to be but one covenant; in that the first rise, spring, and fountain of them both, was pure sovereign free grace, concerning the salvation and happiness of the elect world, to be brought to pass and accomplished by Jesus Christ, to the glory of the free grace and rich mercy of God in Christ Jesus. But in as much as the covenant of redemption hath a special respect to the purchasing and procuring of righteousness and eternal life, and all saving graces leading thereunto by Jesus Christ; and the covenant of grace hath respect to the application, and giving the actual right and interest to all true believers, of the purchased redemption of Jesus Christ by faith in himself. And that the covenant of redemption neither had, nor could have, a mediator; the parties contracting therein, viz. the Father and the Son, beeing at perfect peace one with another; and that the covenant of grace made betwixt an offended God and offending man, through Christ had need of, and actually hath a mediator, even Jesus, the Mediator of the new covenant, Heb. xii. 24. And that there are commands given, and promises made to Christ in the covenant of redemption, which cannot be applied to believers: as the command of taking upon him man's nature; fulfilling of all righteousness, by perfect obedience to the law; laying down his life a ransom, and making his soul an offering for sin, Heb. x. 5—7. Matt. iii. 15. John x. 18. Isa. liii. 10. And the promises of giving him a throne at the right hand of God; a name above every name; dominion from sea to sea; all power in heaven and in earth; and that he should see his seed, the travel of his soul, and the pleasure of the Lord should prosper in his hand, Heb. i. 8—13. Phil. ii. 9. Psal.

lxxii. 8. Matt. xxviii. 18. Isa. liii. 10, 11. And commands given, and promises made to believers in the covenant of grace, which cannot be applied to Jesus Christ. As the command of believing in Jesus Christ that justifies the ungodly, repenting and working out our own salvation with fear and trembling, Acts xvi. 31. Rom. iv. 5. Acts iii. 19. Phil. ii. 12. And the promises of the new heart, cleansing from all filthiness and idols, repentance, remission of sin, and the Lord's writing his law in their hearts, Ezek. xxxvi. 25, 26. Jer. xxxi. 34. Heb. viii. 10. For these reasons, it is my mind, and what I believe, that whatever harmony and concord there is betwixt the covenant of redemption and the covenant of grace, yet they are still to be holden and owned as two covenans, by the names of the covenant of redemption or suretyship betwixt the Father and the Son, concerning the purchasing and procuring eternal salvation to the elect, and redeeming them from hell and wrath; and the covenant of grace or reconciliation betwixt God and man, through Christ the Mediator, concerning reconciling the elect to God, without imputing their trespasses to them, 2 Cor. v. 19. And giving them the particular application and actual possession of the purchased redemption to their own souls; by interesting them savingly in Jesus Christ: as in this sense they are two distinct covenants, so their conditions are distinct also. For,

1. The condition of the covenant of redemption or suretyship, made betwixt the Father and the Son from eternity, concerning the ransoming, redeeming, purchasing and buying of the elect world. Matt. xx. 28. 1 Pet. i. 18. Rev. v. 9. Acts xx. 28. 1 Cor. vi. 20. Psal. cxxxv. 4. Tit. ii. 14. Is the whole active and passive obedience of Jesus Christ, even all that he did and suffered, as the Lord our righteousness, to satisfy the divine justice of God, and to reconcile

the elect world to himself without imputing their trespasses unto them, Jer. xxiii. 6. Heb. ix. 14. 2 Cor. v. 19. As this is the only alone formal condition of the covenant of redemption or suretyship, so this is the only alone meritorious cause and condition of all the elect's justification and salvation. By this the Son bought the elect from the Father, to be a peculiar people to himself, Tit. ii. 14. For the Lord laid on him the iniquity of them all, Isa. liii. 6. By his stripes they are healed, Isa. liii. 5. By his own blood he hath obtained eternal redemption for them, Heb. ix. 12. By having his body nailed to the cross, and his soul made an offering for sin, 1 Pet. ii. 24. Isa. liii. 10. And thus by the precious blood of Christ, as of a lamb without blemish, and without spot, 1 Pet. i. 19. He hath merited at the hand of God the Father, all the grace and glory that ever any of the elect had, have, or shall enjoy, in time or to eternity; and that without any respect had to any thing foreseen or done by any of them. 2. The condition of the covenant of grace, or reconciliation, made betwixt God and man, through Christ the Mediator of this new covenant, Heb. xii. 24. To reconcile the elect to God, and to give them the particular application of the purchased redemption of Jesus Christ to their own souls; and the begun possession thereof, by uniting them to, and interesting them in Jesus Christ savingly; is true saving faith, which is wrought in the heart of every elect soul, by the holy Spirit of God, and is the free gift of God, and act of the true believer, Eph. ii. 8. Hab. ii. 4. And that saving faith thus wrought, gifted and acted, is the condition of the covenant of grace on man's part; which instrumentally justifies and saves the believer, is clear and evident from these testimonies of scripture, Rom. v. 1. Luke vii. 50. Mark xvi. 6. John i. 12. John iii. 16—36. Acts xvi. 31. Eph. ii. 8 And let antinomians, and the men of their confederacy,

say what they will against faith being the condition of the condition of the covenant of grace on man's part; unless they can prove (which is impossible) that a person may be justified and saved without faith, they can never prove that faith in no sense is the condition which God requires of man in the covenant of grace, in order to escape wrath, and to obtain eternal life and salvation. Since the word of God plainly declares, that without faith it is impossible to please God, Heb. ii. 6. And that he that believeth not the Son shall not see life; but the wrath of God abideth on him, Jo. iii. 36. And therefore, I safely conclude, that since none can please God, nor obtain eternal life, unless they believe in the Son of God, that faith is a required condition in the gospel, of all who desires to please God in time, and to enjoy God to eternity.

4. I believe, that in the beginning of the world, God created man holy and righteous, and altogether free from sin and iniquity; and that Adam, by his eating of the forbidden fruit, fell from his integrity, into an estate of sin and misery: and that in him all mere men did fall, and by their fall became justly liable to God's wrath and curse, both in this life and that which is to come. And I do believe, that I am as guilty of Adam's fall and first sin, as Adam himself was; and that for this my original sin, (though I had never committed any actual transgression,) I am justly liable to all woes and miseries that can be inflicted upon any of the posterity of Adam, upon soul and body, in time and to eternity, for breaking of the covenant of works. But in as much as Jesus Christ, as the elect's surety, hath fulfilled the law of God perfectly, for all the elect world; he hath thereby redeemed them from the curse of the law; for he is the end of the law for righteousness, to every one that believeth in him savingly, Rom x. 4. Therefore, since I am sure, that I am one of these that he hath

fulfilled the law for, and set his love upon, (though most unworthy of it,) I am also sure, that I am as free from the curse and condemnation of the law, as if I had never sinned. For there is no condemnation to them which are in Christ Jesus, Rom. viii. 1. And them that the Son makes free, they are free indeed, Jo. viii. 36.

5. I believe that the love of God to the elect, is as old as eternity itself. And that the number of the elect, who were chosen in Christ Jesus to eternal life, through sanctification of the Spirit, and belief of the truth, 2 Thess. ii. 13. are so particularly, and so unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished. And that Jesus Christ, in the fulness of time, in full accomplishment of his undertaking, in the covenant of redemption from eternity; took on him man's nature, came to the world, and fully satisfied the justice of God, for the whole elect world, but for none else. And that the design in the covenant of redemption, and the accomplishment of the design, in his dying for his people's sins, and rising again for their justification, was for the elect only, for whom he died sufficiently, and satisfied the justice of God perfectly; and makes intercession at the right hand of God continually. And I believe that Jesus Christ never shed one drop of his precious blood for the reprobate world; and therefore, his precious blood, which cleanseth the elect from all sin, 1 John i. 7. a sufficient reason for none but for the elect only. And as for these places of scripture, which speaks of God's loving the world; of Christ's tasting death for all men; and being a propitiation for the whole world's sins, John iii. 16. Heb. ii. 9. 1 John ii. 2. I neither can nor should understand them in any other sense, than meaning the elect world only. And all men who were chosen in Christ Jesus to eternal life, for it is sure and certain that

Christ's death and intercession are of equal extent, and therefore, since Christ prays not for the world, but for such as are given him out of the world, who come to good through him, John xvii 9. Heb. vii. 25. it is certain that he died not for the whole world, but for such as are given him out of the world, that he makes continual intercession for; and these who asserts that Christ died sufficiently for all men, in so doing, runs themselves inevitably into one of two gross errors: for either they must say, that if Christ died for all men sufficiently, all men are saved. But this is utterly false; for some were of old ordained to condemnation, Jude v. 4. Or else they must say that Christ died sufficiently for such as shall perish eternally; and that the justice of God requires satisfaction from the principal debtor, for the same debt, that is already sufficiently paid by the cautioner; and by this they charge the Majesty of God with injustice, which to affirm is blasphemy, for he is just, and there is no unrighteousness in him, Zeph. iii. 5. Psal. xcii. 14.

6. I believe that all those that are chosen in Christ Jesus to eternal life, are at some time or other, before their death, savingly converted, and made willing by a day of his power, by the working of his holy Spirit, to make application of the purchased redemption of Jesus Christ to their own souls, by fleeing out of sin and self righteousness, and by laying hold, by faith, upon the imputed righteousness of Jesus Christ, as the only hope set before them, and the only new and living way to obtain eternal life and salvation As for elect infants dying in infancy, I believe that the Lord hath his own way of working upon their hearts and souls, in order to bring them to glory; about which, none should dispute, but leave it among the secret things which belongs to the Lord. Deut. xxix. 29.

7. I believe, that true saving faith, which is the free gift of God, is the first saving grace that is wrought by the Spirit of God, upon the souls of the elect; and that none can repent for sin truly and sincerely, nor mourn and be humbled for it; as it is grieving and dishonouring to the Lord, by evangelical repentance, till once they believe savingly in the Lord Jesus Christ. And that there is such a near and necessary connection betwixt saving faith and repentance unto life, that the one is not without the other. For as soon as any person believes savingly, the same person repents sincerely and unfeignedly, for the dishonour done to God, by their sins and iniquities, secret and known. For it is not possible that saving faith can be alone in the soul, since faith without works is dead, James ii. 26. and that faith only is saving and lively, which brings forth the fruits of repentance unto life, love to God, and new obedience to all his laws and commandments. And I believe that the end which is eternal life, and saving faith, and true holiness, that is the way that leadeth to the end, are so inseperably connected, that none shall obtain the end, unless they walk in the way that leadeth thereunto, 1 Pet. i. 9. Heb. xii. 14.

8. I believe, that although all the elect were designed from eternity, to have a right to all the privileges of the purchased redemption of Jesus Christ; yet none of them have an actual right to these privileges, until they actually believe in the Lord Jesus Christ. Neither is their sins actually pardoned, until they be actually committed, confessed, and repented of. And therefore, such as neither believe savingly, nor repent sincerely, cannot have a right to the privileges of the sons of God; although they have the outward call of the gospel. For it is only the weary and heavy laden, who receives Christ, takes on his yoke, and believes in his name, to the saving of

their soul, that have the gospel right, to the great privileges of the sons of God, Matt. ii. 28, 29. John i. 12.

9. I believe that it is simply impossible for heathens to be saved by the light of nature, though they improve it never so well. Or for atheists, arians, mahomitans, papists, quakers, enthusiests, arminians, socinians, or any other heretics whomsoever, to be saved, who are either ignorant of, or seeks salvation any orher way, than in this new and living way, which is only through the perfect righteousness of Jesus Christ, imputed to the elect out of the free grace of God, and received and rested upon by saving faith, which is the free gift of God ; if they live and die in their ignorance of, and error from this only way of salvasion. For there is not another name given under heaven among men, whereby any can be saved, but only in and through the precious merits and intercession of Jesus Christ, Acts iv. 12. Yet I believe that the Lord can, by his infinite power, out of his free grace and mercy, convert sinners of any sort, (who have not sinned the sin against the Holy Ghost, which is unpardonable, 1 John v. 16.) when he pleaseth, at any time, before they depart out of time to eternity ; as he did the thief on the cross, Luke xxiii. 42, 43.

10. I believe, that the soundest and safest way to define, or express the principal acts of saving faith, is, by accepting, receiving, and resting upon Jesus Christ alone, for justification, sanctification, and eternal life, by virtue of the covenant of grace, John i. 12. Acts xvi. 31. Gal. ii. 20. Acts xv. 11. And that saving faith is not to be defined, nor expressed, by any words or expressions that makes assurance to be of the essence of faith, as the antinomians do. For, though I both believe and know that assurance of salvation is attainable in this life, as these scriptures do plainly evidence, Cant. ii. 16. and vi. 3.

Psal. xxii. 1. Job xix 25. 2 Sam. xxiii. 5. Gal, ii. 20. and that it is every person's duty, to whom the call of the gospel is come, to give all diligence to make their calling and election sure, 2 Pet. i. 10. yet I do positively deny, that assurance is of the essence of faith; for there may be, and undoubtedly are in many who have the first being and beginning of saving faith in their souls; an inward resting of the heart, upon the power, all-sufficiency, wisdom, mercy, faithfulness, and truth of God, who is able to save to the uttermost, all that come to him through Christ, Heb. vii. 25. which is accompanied with many doubts and fears, without the certain assurance of the mind, and testimony of the Spirit of God; that what the Lord hath promised to the elect in general, concerning eternal life and salvation, shall be made out to the person in particular, Psal. xxxvii. 7. Joh. iii. 9. Ester iv. 16. Job. xiii. 15. Dan. iii. 17, 18. And this faith which is called the faith of adherence, is acceptable with the Lord, where the faith of assurance is wanting; this being the way wherein many have gone to glory, as is clear from these scriptures, Isa. xxxv. 3. and l. 10. Psal. lxxvii. 1—12, Psal. lxxxviii. throughout, Matt. viii. 2. Mark ix. 24. and Heb. ii. 15. where it is expressly said, that he delivers them, who through fear of death, were all their lifetime subject to bondage.

11. I believe that the Lord alone is the giver, hearer, and answerer of prayer; who alone, by the help of his holy Spirit, teacheth his own children to pray with the spirit, and with the understanding; and to seek such things by faith in prayer, as are agreeable to his will. The gift of prayer in believers, is as the Spirit of God giveth utterance, and helpeth their infirmities, Acts ii. 4. Rom. viii. 26. It is therefore sinful either to undervalue any sincere believer, for a weak gift in prayer; or to over value any other for a great gift in prayer, since one Lord

is the giver of both. For if the heart be sincere before the Lord, the things prayed for agreeable to his will, and faith exercised in the time of prayer, the prayers of the weak are as acceptable to the Lord, as the prayers of the strong. All prayers, whether public, private, or secret, at set times, or ejaculatory prayers, whether mental or vocal, should be directed to the one only living and true God, who alone is the only object of all religious worship, in the name of Jesus Christ, with humble confession of sins, and thankful acknowlegement of mercies; that so they may be accepted through his merits and intercession alone: and by the help of his holy Spirit, without which, true believers can do nothing that is well-pleasing to him, or acceptable in his sight, John xv. 5. Prayer should be for the free pardon of all sins, original and actual, known or unknown, (for none can know all his errors, Psal. xix. 12.) of omission and commission, whether committed by thoughts, words, or actions; and to be kept from all sin in time coming. For all mercies, spiritual and temporal, that are for the glory of God, agreeable to his will, and for the person's own real good and advantage, for the peace, prosperity, and welfare of the true church in general, and every member thereof in particular; for all spiritual and temporal mercies and blessings to them, that are promised in his word, and included in the new covenant. I am positively against all printed and set forms of prayer; because I see nothing in them but emptiness, vanity, and dead lothsome formality, which can give the soul no solid satisfaction. For I am fully persuaded, that although there were as many printed prayers as would cover the face of the whole earth, there would not be found amongst them all, suitable matter answerable to the various cases and conditions of one exercised soul. For if any were allowed to be privy to the secret prayers of

any one truly exercised soul, they would hear many strange things uttered, by words, sighs, and groans, that they never read from a printed prayer book. And the truth is, I think prayer is no otherways acceptable to God, than it is indited by his holy Spirit, and offered up to him in the golden cencer of Christ's righteousness. As for our blessed Lord's prayer, Matt. vi. 10—13. I think that it is given to us, not for a form, but for a pattern and rule of all our prayers, that so we may pray for nothing but what is agreeable thereunto; for he himself prayed in other words and expressions, than what is contained in this pattern of prayer. And that in praying for himself, Matt. xxvi. 39. for his friends, John xvii. and for his persecutors, Luke xxiii. 34. And therefore, since he did not hold by a form himself, he hath not confined his children to a form. Beside public and private prayer, I think every person should be much in the duty of secret prayer, and that therein they should acknowlege the Lord in all their ways, Prov. iii. 6. in seeking the Lord's counsel and direction, in all things that concerns either soul or body, or their duty to God or man; and that even in secret, every one should pray for all the elect of God, known or unknown, converted or unconverted. And there should be a particular sympathy, by prayer and supplication, with the various cases and conditions of all such as are under soul exercise. And as it is a duty to pray for the spiritual and temporal good of all God's elect, I am also persuaded that it is a duty to pray for the temporal destruction, down-fall, and overthrow of all the incorrigible enemies of Christ and his kingdom, who are visibly upholding the kingdom of Satan; particularly the Turk and all his empire; the Pope and all papists; the prelates, and all malignants; erastians, and all blasphemous sectarians; yea, all that supports the kingdom of Satan, and are enemies to the kingdom of grace, whatever name they go

under, Psal. lxviii. 1. and cxxix. 5, 6. And all we who live in any of these three covenanted nations of Scotland, England and Ireland, should pray frequently and earnestly to the Lord, that he may return suddenly and gloriously to mount Zion, in the covenanted nations, where he dwelt in time past, Psal. lxxiv. 2, 3. and overthrow the throne of iniquity therein, that hath framed many mischiefs into laws, Psalm xciv. 20.; and cut off the sacrilegious malignant bramble that sits thereon, and all the men of his confederacy, who have robbed and spoiled the Lord Jesus Christ of his kingly power and dignity, by the cursed, blasphemous, ecclesiastic supremacy, and filled these nations universally, with covenant breaking and national perjury of many sorts; and then establish the throne in righteousness, by making his laws the laws of these covenanted nations; and giving rulers who shall be qualified according to his word, that shall rule for him according to his revealed will, to the terror of the wicked and ungodly, Rom. xiii. 3, 4. and that he may purge out of these covenanted nations, all erronious, scandalous, insufficient, negligent, false teachers and preachers, who have run without Christ's commission, and have not been faithful and free in declaring his whole counsel to his people, Acts xx. 27. And that he may raise up, and send forth, many able and faithful ministers of the gospel, cloathed with his own commission, to lead his people in the ways of righteousness, and to feed them in the green pastures of life, with knowlege and understanding; that the fulness of the Gentile nations, and with them the church of the Jews, may all be converted, and brought to the knowlege of Jesus Christ, by the preaching of the everlasting gospel in purity, and with power; and that they may all serve him with one consent, Zeph. xxxix. And after the full advancement of the kingdom of grace,

he may hasten the coming of the kingdom of glory, Rev. xxii. 20. Now all such as continues instant in prayer, seeking these things, or any other thing, that is agreeable to the will of the Lord, by faith, shall surely in the end know, that he is both the hearer and answerer of prayer, Psal. lxv. 2. and l. 15.

12. I believe that it is a duty for nations, congregations, and families, to keep days of fasting, humiliation, and prayer, for national, congregational, and family sins, wants and necessities, that the Lord's wrath may be turned away from them, his blessing procured to them, and to have their necessities of all sorts, spiritual and temporal, supplied from him; and to seek his counsel and direction, to be guided by him in all their lawful undertakings, so that they may act therein, in a way that shall be for his glory, and have his blessing and approbation; and to keep days of solemn thanksgiving, for all mercies and deliverances whatsomever, spiritual and temporal, that the Lord bestows upon them. I also believe that it is the duty of all persons come to the years of discretion, to keep days personally, for fasting, humiliation, and prayer, for the pardon of personal sins, for the subduing of personal corruptions, for procuring of personal blessings, for turning away the Lord's anger, and preventing personal judgments; for obtaining the Lord's reconciled favour and countenance, and for the supplying of all spiritual wants and necessities, and for seeking the Lord's counsel and direction, in all things that concerns either soul or body, and their duty to God and man. This duty of personal fasting is some times the more necessary, because some sins cannot be subdued but by prayer and fasting, Matt. xvii. 21. and some times, in difficult cases, by the sincere observation of this duty, the Lord makes light to arise to his people, in midst of their darkness, Psa. cxii. 4. by sending forth his light, and his truth to guide their feet in the way of

peace, Psa. xliii. 3. Luke i. 79. And as it is every person's duty to acknowlege the Lord in all their ways, Prov. iii. 6. so I think that it is every persons duty, when under distresses or difficulties of any sort, that concerneth either their soul or body, the case of Zion, or the case of any that they are concerned with, to lay the matter before the Lord by prayer and fasting, and to wait on him by faith, till he send them relief and deliverance, some way or other, and clear them as to their duty, concerning that which is their difficulty. And when their request is answered, to keep a day of thanksgiving to the Lord, for his goodness bestowed upon them.

13. I believe that the Westminster Confession of Faith, (when rightly understood,) and all that is contained in the Larger and Shorter Catechisms, Sum of saving Knowlege, and practical use thereof, is sound doctrine, founded upon, and agreeable to the word of God. Therefore I do sincerely own, and believe the doctrines contained in these. There are two particulars in the Confession, as understood and explained by some, which I declare, I dare not own as any part of the confession of my faith.

The first is, Confession of Faith, chap. xxiii. sect. 4. "Infidelity or difference in religion doth not "make void the magistrates just and legal authority, "nor free the people from their due obedience to "him." This they think imports, that a heathen, a papist, a Lutherian, a prelatic, a erastian, or sectarian of any sort, may have a just and legal authority to rule and reign over these three covenanted nations, Scotland, England, and Ireland; and that after they had sworn the solemn league and covenants, which abjures popery, prelacy, &c.; and were become a people in covenant with the Lord. Now, according to my judgment, this interpretation is directly contrary to (1.) the word of God, which obligeth all

people to profess the true religion of Christ Jesus, and are in covenant with the Lord; to set up such for rulers, to reign and bear rule over them, as are of their brethren, of the same nation and religion with themselves; fearers of God, haters of covetousnes,—such as are just men, capable to rule in the fear of God,—to the terror of evil doers, and the praise of such as do well, Deut. xvii. 15. Exod. xxi. 18. 2 Sam. xxiii. 3, 4. Rom xiii. 3, 4. All which scriptures excludes from this dignity (among professors of the truth) all heathens, and such as are of false erronious principles in their religion, and wicked and ungodly in their practices.

(2.) To the Coronation Oath of Scotland, which very plainly and positively declares, that the increase of virtue, and punishment of iniquity, do crave that the king and people be of one reformed religion.

(3.) To the National Covenant, (called the king's confession of faith,) which was subscribed at first by king James VI. and his household in the year 1580; and thereafter by persons of all ranks in 1581. In which national covenant, not only popery, but also all other false religions, stand abjured by both king and people.

(4.) To the Solemn League and Covenant, which the Westminster divines themselves did swear and subscribe, four years before this their Confession of Faith was agreed upon. In which solemn league and covenant, they did solemnly oblige themselves, to root out popery and prelacy without respect of person, and all other things contrary to sound doctrine, and the power of godliness; and to bring malignants to condign punishment.

(5.) To the third section of this same 23d chapter, where it is said of the civil magistrate, that "it is "his duty to take order, that unity and peace be "preserved in the church, that the truth of God be "kept pure and entire, that all blasphemies and he-

" resies be suppressed, all corruptions and abuses in " worship and discipline prevented or reformed, and " all the ordinances of God duly settled, adminis- " tered and observed." For neither infidel, nor any other who are of a false and erroneous religion, can, in consistency with themselves, do these things in a christian land, that are laid down here as the magistrate's duty.

6. To some of the best acts of parliament, that ever passed in Scotland, concerning the magistrates' qualifications. Particularly act 15, par. 2, Charles II. Feb. 7, 1649; and act 26, par. 2, Charles II. Feb. 17, 1649; which acts plainly excludes all from the office and dignity of the magistrate's power and authority, that are of any other religion, than the true reformed presbyterian religion, which are sworn to in our covenants.

(7.) To the conditions of government, upon which Charles II. was admitted to the crown and government of Scotland, at Scoon, Jan. 1, 1651. For although he was unworthy to be admitted, being an abominable, perjured, and bloody malignant; yet the conditions of his admission to the crown and government of Scotland, were in themselves right; since they were agreeable to the word of God, to our Scots coronation oath, and to our national and solemn league and covenants. And therefore should be still owned and practised in the admission of any man to the crown and government of Scotland.

The second particular that I cannot own, according to the sense that some take it in, is Confession of Faith, chap. xxxi. sect. 2. " As magistrates may " lawfully call a synod of ministers and other fit " persons, to consult and advise with about matters " of religion; so if magistrates be open enemies to " the church, the ministers of Christ, of themselves, " by virtue of their office, or they with other fit " persons, may meet together in such assemblies."

Now these think that this establishes a power in the hands of the civil magistrates, at all times to call synods, or church assemblies; and alloweth no power to church officers to call their own assemblies, but only a limited power in case of mere necessity, when magistrates are open enemies to the church. Plainly supposing that Jesus Christ (who is King of Zion, and head of his church,) devesteth himself of his kingly power and glory, and his church of her intrinsic power and authority derived from him, to call and appoint her own assemblies; and clothed the civil magistrates with the same, when they are not open enemies to the church.

Now although that I do cheerfully and willingly own, that a lawful magistrate, in a broken unconstitute state of the church, may call together a meeting of ministers, and other church officers, to consult and advise with them, in any thing that is necessary, concerning religion, and the good of the church. Yet this opinion of such, I hold to be a sacrilegious robbing and spoiling of Jesus Christ, of his crown-rights and royal prerogatives, as he is king and head of his church; and a wreathing of an erastian yoke of bondage and slavery about the church's neck, which she is not able to bear.

(1.) Because it is directly contrary to the word of God, which plainly declares that Jesus Christ is King of Zion; and that the government of his church is upon his own shoulders, Psal. ii. 6. Isa. ix. 6, 7.

(2.) To the liberty wherewith Christ hath made his church free, Gal. v. 1. yea, to the freedom and liberty that he hath bestowed upon the smallest number of his people, (even to two or three) to meet together in his name, at any time, (without any authority from, or dependance upon the civil magistrate,) to whom he hath given the promise of his presence, Math. xviii. 20.

(3.) To the practice of that famous synod, who met together at Jerusalem, (Acts xv.) by virtue of their intrinsic power derived from the Lord Jesus Christ, by church delegation.

(4.) To the power that the church hath to call all her ecclesiastic courts and assemblies, asserted by our famous reformers, in the 7th chapter of the second book of discipline; and sworn to in the first article of the solemn league and covenant.

(5.) To the first section of the 30th chapter of this same Westminster Confession of Faith; there it is said, "The Lord Jesus as king and head of his "church, hath therein appointed a government in "the hand of church officers, distinct from the civil "magistrate." Isa. ix. 6, 7. 1 Tim. v. 17. 1 Thess. v. 12. Acts xx. 17, 18. Heb. xiii. 7. 17. 24. 1 Cor. xii. 28. Math. xxviii. 18, 19, 20. Now if church government be distinct from civil government, (as it surely is,) then it must of necessity follow, that ecclesiastic assemblies should be appointed by church officers, in a way that is distinct from the appointing of civil courts, which are held by the civil magistrate's authority.

As I am fully persuaded that Jesus Christ, who hath all spiritual and ecclesiastic power, in heaven and in earth given him, did never confer this ecclesiastic power of calling church assemblies (in ordinary cases) upon the civil magistrates; but upon church officers only. So, I think that it would be matter of sad lamentation, if so godly and learned an assembly of divines, in their Confession of Faith, founded upon and agreeable to the word of God, had so far mistaken the cause, concerning the civil magistrates, that are to be owned by these three covenanted nations, Scotland, England and Ireland; and concerning the calling of synods or church assemblies. I say it would have been truly matter of lamentation, had this venerable assembly acted in these

two particulars, evidently inconsistent with the word of God, our solemn covenants, and covenanted work of reformation; and thereby grieved the owners of the Lord's righteous cause; and encouraged the malignant enemies thereof, to plead for the lawfulness of owning, as lawful magistrates, all who are set up, without scriptural and covenanted qualifications, though never so idolatrous, superstitious, erastian, or sectarian in their profession. And also, to plead for the lawfulness of the erastian power, which flows from their pretended king's blasphemous ecclesiastic supremacy, which they exercise (among other things) in calling, adjourning, and dissolving their pretended general assemblies. And as I cannot, for the reasons herein given, own these exceptionable senses put by some upon these two parts of the Westminster Confession of Faith, to be any part of the confession of my faith. So, I desire that all my former owning of the Westminster Confession, that is mentioned in such protestations and declarations as I have been author of, may be understood, according to the express disowning of the sense and meaning whereby some have understood it, as herein mentioned. This being the last declaration of my mind concerning the same.

14. With all my heart and soul, I believe, that the Lord Jesus Christ, who is the Prince of the kings of the earth, Rev. i. 5. is the only alone king, head, Lord and law-giver of his church, Psal. ii. 6. Col. i. 18. Isa. xxxiii. 22. and that it belongeth to himself alone, (and to no man upon earth) to appoint laws and officers in his church, and to prescribe rules and qualifications to all the office bearers of his house, which are sufficient of themselves, without any alteration or addition of human invention. And I do firmly believe, that our blessed Lord Jesus Christ, upon whose shoulder the government of his church is laid, Isa. ix. 6. hath purchased unto, and bestowed

upon his church, and the office-bearers therein, who are of his own appointment, an intrinsic power derived from him, to call and convene all the several sorts of church judicatories and assemblies, which are warranted by his word; to sit, act, and make laws therein, agreeable to his laws; and to put the same in execution according to the rule of his word, adjourn, dissolve, and appoint one meeting after another, all in his name, and by his auhority, without any dependence whatsomever, upon the civil magistrate; and that, at all times, whether the magistrates be open enemies to the church or not. And those who rob Jesus Christ of any part of his kingly power and authority, as he is the only supreme head of his church; or the church of any of her privileges, which he hath purchased to, and bestowed upon her; they must either repent, and make restitution of this sacrilegious spoil; or else, in one day, they must answer for it, to him who is King of kings, and Lord of lords.

15. I believe that personal and national covenanting with the Lord, personal and national reformation, and devoting of persons and nations away to the Lord, by solemn oath, hand write, and subscription, is a duty well warranted by the word of God; as is evidently clear from these scriptures, Gen. xxviii. 20, 21, 22. Psal. lxxvi. 11. and cxix. 106. Isa xliv. 5. Deut xxix. 1. 12. Jos. xxiv. 25. 2 Chron. xv. 12—15. 2 Kings xi. 17. 2 Chron. xxiii. 16. and xxix. 10. Ezra x. 3. Neh. ix. 38. and x. 28, 29. Isa. xix. 21. Jer. l. 4, 5. And I believe that no man, nor laws of men upon earth, can make void, or disannul such covenants as are made and entered into with the Lord, for personal and national reformation, that are according to his holy word. I do therefore declare, that I do hereby own all the personal covenantings that ever passed betwixt the Lord and my soul by word, write, oath, and subscription; several of which

are in my memorials. And I desire while I live, to be deeply humbled before the Lord, for all the breaches of these solemn engagements that I am guilty of. I do also, with all my heart and soul, own the perpetual tye and binding obligation of the national covenant of Scotland, and the solemn league and covenant of the three kingdoms of Scotland, England and Ireland, which I have sworn twice, with my hand lifted up to the most high God; once publicly, and in conjunction with others, at Auchensaugh, near Douglas, July 24, 1712; and another time personally, myself alone in secret, at Parkwood, in the parish of Douglas, July 24 1729. The way and manner that I did this, is in my memorials; and I bless the Lord for it, that he hath honoured me so highly upon earth, as to bring me into covenant with himself, both by entering into national and personal covenanting with him. And I believe that these solemn covenants which this land hath entered into with the Lord, shall be of binding force upon all succeeding generations, in these covenanted nations, as long as sun and moon endures. I bless the Lord also for this, that he hath kept me altogether free from swearing any of these sinful oaths, that this poor land is defiled with. Yea, so free am I this way, that I never lifted up my hand to swear any oath, save only the oath of the covenants, and what I did this way in personal covenanting with the Lord. I also own the public acknowlegement of sins and engagement of duties, which was made in this land, at the renovation of the solemn league and covenant in the year 1648 And I am persuaded, that it is the duty of persons of all ranks and degrees within these three covenanted nations, to make a solemn public acknowlegement, of all the public sins and defections that they are guilty of, in a personal way; and then to renew these broken covenants, and engage to all the duties therein contained. And

I am far mistaken, if the Lord's wrath and heavy indignation shall be turned away from these nations, or truth and righteousness be established in them, till our public national sins, and defections of all sorts, be personally confessed and forsaken; our covenants solemnly renewed, and all the duties therein contained, solemnly engaged unto.

16. I believe, that the Lord Jehovah, who is a God of order, and not of confusion, hath in his infinite wisdom, placed every man in his own station in this world, with which every man should be content. That he hath, in his wise government of this world, appointed some to be rulers, and others to be ruled; and hath given his own holy laws, to be the supreme laws over all: by which all mankind, of every station, should be governed, ruled, and directed. And that he hath appointed two sorts of government, and governors in the world; the one civil, which is to take care of such things as concerneth the outward man; the other ecclesiastic and spiritual, which concerneth the inward man. Civil government is from God, the Creator, and Governor of the whole world. Ecclesiastic government is from Jesus Christ, the Mediator and head of his church. As these two governments are distinct one from another, so they should still be preserved, pure and entire, without any mixture or confusion according to their first institution. And therefore, no civil magistrate should take unto himself any power or authority to preach the word, administer the seals of the new covenant, make ecclesiastic laws for church government, prescribe or impose qualification upon ministers of the gospel, exercise church discipline, call, adjourn or dissolve church judicatories, or assume to himself any manner of way, the office of a minister of the gospel, or ruling elder in the house of God, or meddle with any thing belonging to these offices. Neither should

ministers of the gospel, or ruling elders, concern themselves in the making or executing of civil or criminal laws; by sitting as judges in any civil or criminal courts; or doing any other thing which properly belongs to the office of the civil magistrate. For the confounding of the civil and ecclesiastic offices in one person, hath no warrant at all in the word of God, under the New Testament dispensation; but flows from antichrist, the man of sin, and therefore should be purged out of all pure protestant churches. Yet, notwithstanding of this, I believe, that it is all the ministers of the gospel's duty, to give faithful warning doctrinally, to all magistrates that they are concerned with; that they may neither make nor execute unrighteous laws. They may also give the magistrate their advice, when desired, in any thing that is a case of conscience to him. Ministers, as they are ministers, are not liable to the cognizance of civil or criminal courts, in things which merely belongs to their office. For Christ's kingdom is not of this world; therefore, the spirits of the prophets are only subject to the prophets, John xviii. 36. 1 Cor. xiv. 32. But ministers, as they are men, and subjects under any lawful government, if they commit any such crimes, or offences, as deserves death, banishment, confiscation of goods, imprisonment, fineing, confineing, or any other civil or corporeal punishment; they are as liable to the censure and punishment of the civil magistrate as other men are. And the greatest of monarchs, kings, queens, princes, nobles, and all magistrates whomsoever, who are members of the visible church, when they scandalize the church of God by any public sin whatsomever, they should be admonished, rebuked, and censured by the officers of the church, according to the degree of their scandal; even to the highest degree of excommunication, if their offence deserve the same. For in this they should be dealt with every way, as

the meanest member of the church is dealt with; and where this is not done, church discipline is not exercised according to the direction of the divine law-giver, who is no respecter of persons, Acts x. 34. 2 Sam. xiv. 14. and hath forbidden the respecting of persons in judgment, Lev. xix. 15. Deut. i. 17. and xvi. 19. as ministers have no right by virtue of their office, to sit in civil judicatories; so magistrates have no right by virtue of their office, to sit in ecclesiastic judicatories, either in their own person, or by their commissioner under the New Testament dispensation.

17. I believe that magistracy is an ordinance instituted by God, as well under the New Testament, as under the Old; for the good of human society, the encouragement of piety and virtue, and the restraining and punishing of all manner of impiety and wickedness, that are against either the first or second table of the law, Rom. xiii. 1—4. Magistracy is not founded upon grace. A man may be a lawful magistrate, though not in a state of grace; if he have the qualifications which the word of God requires to be in magistrates. Magistracy is from the Creator, and supreme governor of the whole world; and not from Christ as mediator, (as some sectarian heretics would have it,) for Christ's kingdom is not of this world, John xviii. 36. No man was ever born a king, except the man Christ Jesus; for it was his prerogative and dignity alone, who is King of kings, and Lord of lords, Rev. xix. 16. To be born a king, Matt. ii. 2. Therefore, since no mere man is, or ever was born a king, or inferior magistrate, it must of necessity follow, that the power of magistracy, as to its root and original, is radicated in the people. And that, although the Lord is the institutor of the office of magistracy, yet the people are the constitutors of men into the office. For they have power

to confer their right upon any whom they please, as they are directed by the word of God, or light of nature, to have such government, and such persons in the government, as they conceive to be most advantageous to them in their circumstances. And therefore, it belongs to every nation, city, or corporation, to choose their own magistrates. And all people are to choose such magistrates to rule over them, as they judge are fit and qualified for that office. It is lawful for such as are qualified for the office of magistracy, to accept the office, and to perform the duties that belongs to the same. Heathens, who are directed by the light of nature, may elect, and set up such of themselves as they judge fit for the office of magistracy, to rule over them, and to punish such vice and impiety, as are contrary to the light of nature; and to encourage such moral virtues as are agreeable to the light of nature. But people who profess the true religion of Christ Jesus, who are in covenant with the Lord, and have his holy word for their rule; they should choose none for their magistrates and rulers, superior or inferior, but such only as are professors and practisers of the same true religion with themselves, and have the following qualifications:—(1.) They must be known among them that sets them up, one of their brethren, both in nation and religion, Deut. i. 13. and xvii. 15. (2.) They must be much in the study of, and be well acquainted with the law of the Lord, Deut. xvii. 18—20. (3.) They must be faithful fearers of God, Exod. xviii. 21. Neh. vii. 2. 2 Sam. xxiii. 3. (4.) They must be just, 2 Sam. xxiii. 3. (5.) They must be haters of covetousness, Exod. xviii. 21. (6.) They must be a terror to evil doers, (without exception,) and a praise to all such as do well, Rom. xiii. 3, 4. (7.) They must be wise and understanding, Deut. i. 13. (8.) They must be able, fit, and capable for government, Exod. xviii. 21. For if Pharoah would

have men of activity to rule over his cattle, Gen. xlvii. 6. How much more ought the people of God to have men of activity to rule over them? These qualifications being duly observed, in the election and establishment of magistrates to their office. It plainly follows, that all such should be excluded from ruling either as kings or inferior magistrates, over any people who profess the true religion of Christ Jesus, are in covenant with the Lord, and have his holy word for their rule; as are infidels, heathens, mahometans, papists, prelatists, Lutherians, erastians, and sectarians of all sorts. And also, all such as are ignorant, scandalous, or profane in their conversation, and are justly liable to either civil or ecclesiastic censure, for the open and public breach of any of God's commandments; for such vile persons should be contemned in the eyes of the godly, so far, that they should never advance any of them to bear rule over them, Psal. xv. 4. People in a reformed nation, or corporation, may give a deligate power to as many of their number as they think fit, to represent them in the establishment and election of their magistrates. And these representatives should be bound and obliged, by such as they represent, to act and do in this, according to the word of God; and what is for the glory of God, and the good of the people that they represent, according to the instructions and directions that they receive from the people. And if they do so, the people are to rest satisfied in the choice that they have made. But if the representatives of the people betray their trust, by acting contrary to their duty and instructions, the people may disown what they have done, recal their own right from them, and choose new representatives to act and do for them. No king nor ruler should have absolute power over the Lord's people, but there should be conditions of government and

subjection betwixt the king (or any other magistrate) and the people. And the conditions that I judge to be right and warrantable, in a nation that is in covenant with the Lord, are these:—

(1.) That a covenanted people have a covenanted king, and covenanted magistrates. And that both king and people be devoted to the Lord by covenant, for personal and national reformation, according to that laudable example of Jehoiadah, 2 Kings xi. 17. And Jehoiadah made a covenant between the Lord, and the king and the people, that they should be the Lord's people, between the king also and the people. And the example of our own reformers, in the days of king James VI. The king and his household did first swear the national covenant, and after that the whole body of the land did swear the same. And at the admission of Charles II. to the crown and government, he did swear and subscribe the national and solemn league and covenants, which the people at that time did swear and subscribe; and by this the king and the people were equally in covenant with the Lord.

(2.) In covenanted Scotland, the king (according to our Scots coronation oath) should be obliged at his coronation, to serve God in his practice and family, according to the will of God revealed in his most holy word.

(3.) The king, at his coronation, should be obliged to maintain and preserve the true religion of Christ Jesus, in doctrine, worship, government, and discipline, according to the word of God, and true presbyterian principles founded thereupon.

(4.) The king should be obliged to rule and govern the people (he is to rule over,) according to the will of God, revealed in his holy word; and to maintain and preserve them in all their religious and civil rights and privileges.

(5.) The king should be obliged to forbid, suppress, and bear down, all oppression and unjustice; to put the laws of God impartially in execution against all transgressors thereof, without respect of persons; and command that justice and equity be done equally to all his subjects without exception.

(6.) The king should be obliged to root out of his dominions, all popery and idolatry, all prelacy and superstition, and all errors, heresies, and heretics what and whomsoever; and every thing that is contrary to sound doctrine and the power of godliness; and to bring all malignants, that are enemies to the covenanted work of reformation, to condign punishment.

(7.) The king should be obliged to endeavour (to the utmost of his power) to preserve to the church and people of God, perfect peace; and should be bound up from encroaching in the least, upon the freedom and liberties of either church or state. Especially from claiming to himself the blasphemous stile and title of head of the church, or supreme lawgiver, over all persons, and in all cases, as well ecclesiastic as civil; yea, he should be bound and obliged to renounce and abjure all manner of ecclesiastic supremacy whatsomever. For such among men, as cloaths themselves with ecclesiastic supremacy, and head-ship of the church of Christ; instead of being exalted to a crown and a throne, they should be utterly debased, and examplarly punished as blasphemers. And since all lawful magistracy is the ordinance of God, the subordinate, as well as the supreme magistrates, should be duly qualified for their office, according to the word of God; and such conditions taken of them, as will oblige them in their place and station, to live and rule in the fear of the Lord, and to administer justice unto, and punish iniquity upon, every person that they have authority over, as they deserve, according to the word

of God, without respect of persons. When men who are qualified for the office of magistrates, are constitute by the people in their office upon the conditions above-mentioned; the people that they are to rule over, should be bound and obliged to perform the following conditions of duty, obedience, and subjection to them: (1.) To pray earnestly to the Lord for his blessing upon them, both soul and body, person and government, and for every thing that is necessary for them, as the Spirit of the Lord direct them therein. (2.) To assist them with their best counsel and advice, according to their capacity, when desired. (3.) To obey all their lawful commandments, that are agreeable to the word of God, cheerfully and willingly, not only for wrath, but for conscience sake. (4.) To pay them tribute, and all lawful taxations that are imposed upon the subjects, for the necessary maintaining and upholding of them in their person and government. (5.) To preserve and defend them in their person and government, in all lawful wars, rightly stated, against foreign or domestic enemies, with their goods, bodies and lives. All which duties of obedience and subjection, the subjects are willingly to perform to their lawful magistrates, (to whom also they may lawfully swear, that lawful limited oath of allegiance, that is inserted in our national and solemn leagues and covenants,) as long as the magistrates keep inviolable the conditions of government to them, but no longer. Since there is but one law given by the supreme law-giver, for kings, magistrates, and people, to be judged by, in all judgments whatsomever; and since the law of God is superior unto, and supreme above all laws, and hath in subjection to it, all persons, kings, magistrates and people; therefore as the king, according to the law of God, should punish all open, known transgressors of God's holy laws, who are his subjects, impartially without respect of persons, with

such punishment as their crimes and offences deserves; the inferior magistrates, as well as others, should be examplarly punished according to the degree of their offence. So likewise, that the law of God may be kept inviolable, if the king himself be a manifest, open, and known transgressor of God's holy laws, the subordinate magistrates should put the law of God in execution against him, by punishing him by death, or otherways, according to the degree of his transgression. And if the subordinate magistrates fail in doing their duty in this, then in this case of necessity, the people should assume to themselves their radical right, and punish their wicked king, according to his just deserving; that so none guilty of the open and manifest breach of God's holy laws, may pass without due punishment. When the king or any other magistrate breaks the conditions of government, upon which they were exalted to that office, they thereby forfeit their right to bear rule any longer, over the people that set them up. And thereupon the people who constitute them in their office, being by their transgression loosed from all allegiance, and obligation of obedience to them, they may (and that most justly) depose them from their office of magistracy, and set up another in the transgressor's place. In a covenanted nation, where king and people of all ranks are brought under covenant engagements, to walk, act, and do, according to the rule of God's word, every one, according to their places and stations, and the swearing and subscribing of such solemn covenants, as binds and obligeth every one to the performance of all duties that they owe to God and man; and to maintain and defend the true religion of Christ Jesus, in doctrine, worship, government, and discipline, becomes a national qualification to all kings that ever thereafter shall have a right to reign or bear rule over that nation; to all representatives that shall have a power to elect

and set up kings over that nation; and to all people who shall have a right to choose representatives for the nation. When after all this, it comes to pass, that the king, the nation's representatives, and people, yea, even the whole body of that nation, (a very few of the common people only excepted,) makes a joint national defection from that covenanted work of reformation, that is founded upon, and agreeable to the word of God; that they are bound by solemn covenants to maintain and defend, and subverts and overturns all lawful conditions of government, that are founded upon the word of God, and sworn unto by solemn covenants. And by another pretended power, founded upon breach of covenant and perjury, takes upon them to set up such as they please, under the name of kings and subordinate magistrates, upon conditions of government that are directly contrary to the word of God, and that nation's solemn covenant engagements; for the support and upholding of the kingdom of Satan, and the suppressing and destroying of the kingdom of grace; as the case hath been here in covenanted Scotland ever since the year 1661, that our covenanted work of reformation was wickedly rescinded, to this very day. When this is the case, I say, most justly may these few, who still adhere to the word of God, to their covenant engagements, to the just reforming laws and right constitutions of the nation, revolt from under, and disown that king and these rulers who have made the defection, and are fallen into perjury and apostacy; and by wicked laws and practices, becomes open enemies to the kingdom of grace, and supporters and upholders of the kingdom of Satan. As our worthy zealous and faithful martyrs, and contenders for the truth, did most justly revolt from under, and disown Charles the Second, and the rest of the perjured, bloody, apostatizing pretended rulers, at that time, in the year 1680; and after that, never owned him to be

their king, nor these wicked apostates to be their rulers any more. And as long as the nation continues in a state of perjury and apostacy from God and his ways, and by their perjured apostatizing representatives, sets up such for kings, queens, and inferior magistrates, as are not qualified according to the word of God, solemn covenants, and reforming laws of the nation, upon such conditions as confirms the nation in their perjury, and apostacy from God and his ways; the few that remains faithful in the land, should protest against and disown all the pretended kings, queens, and rulers, that are successively set up by the backslidden multitude, who are jointly carrying on the common courses of defection and apostacy from the word of God, solemn covenants, and national reformation of the land, upon an anti-scriptural foundation, which is founded upon breach of covenant, apostacy and perjury. And may lawfully call back, hold and retain the radical right that they have from God, to set lawful rulers over them, until the Lord be pleased in his mercy, to break the power of their oppressors, (the apostatizing multitude) and give them power, and put them in capacity, to set up lawful magistrates over them, according to the word of God, their solemn covenants, and just reforming laws. And whenever the Lord is pleased to bestow this power and capacity upon them, then are they with all zeal and diligence, to put the same in execution. That so, by filling of all places of power and trust in the government, with men duly qualified for the same, under lawful limitations and conditions, rulers may rule in righteousness, to the terror of all the wicked and ungodly, and to the joy and comfort of all such as truly fear the Lord of every station. This I say, and hold as my judgment, with application to my brethren and myself, who are still owning the word of God for our rule, the binding obligation of our solemn covenants,

and whole covenanted work of reformation, as our undeniable duty, while we live in this world; and are justly disowning the present pretended king of Britain, and all the rest of the pretended rulers, who are now set up over these covenanted nations, most wickedly, upon breach of covenant and national perjury.

18. I believe that it is people's duty, when invaded in their religion, lives, laws, and liberties, by tyrants, usurpers, or any other enemies, to defend themselves by arms, from the cruelty, oppression, and unjust violence of wicked and ungodly men. And when the Lord puts his people in a capacity for it, I think they may not only defend themselves, but also offend his and their open irreconcilable enemies, by killing and causing to perish, all such as are men of death by the law of God, by the due course of law, by the hand of the lawful magistrate; or by the people, when there is no magistrate in a nation that will put the laws of God in execution against such men as are notoriously wicked and ungodly. Especially such as are idolaters, adulterers, incestuous persons, murderers, heretics, and all blasphemers of the name of God; especially such as blasphemously usurps the crown rights and royal prerogatives, of Jesus Christ, as he is the only alone king and head of his church. And by open force, or secret fraud, seek to draw the Lord's people after them, to commit any of these abominations that themselves are guilty of. I do highly commend the zeal and valour of our worthy reformers, in their rising in arms against that wicked idolatrous Jezabel, called Queen Mary, and her wicked popish emisaries; and the killing of that abominable cruel cardinal Beaton, at St. Andrews. I also approve of the war which was stated, and for some time carried on by the parliament of England, with assistance from the kingdom of Scotland, against Charles Stewart (called king Charles the first) and

his popish and malignant associates. And I think that it was the sin of the parliaments of both kingdoms, that they did not take away that bloody monster's life, when the Lord put an opportunity in their hands to do it. And whatever was wrong in the sectarians design in taking away his life; I think the fact itself was most just and warrantable: since he was an open enemy to all true godliness and reformation, and had shed much innocent blood, by himself and his emissaries in all the three covenanted kingdoms of Scotland, England, and Ireland, in opposing the work of God in these nations. And therefore, since he had shed many a godly man's blood, it was agreeable to the word of God that, by man his blood should be shed, Gen. ix. 6. Numb. xxxv. 17. 30. I likewise approve of all the lawful appearances in arms, of the Lord's people, in the late time of persecution, at Pentland-hills, Drumclog, Bothwell-bridge, and Airs-moss. And in their solitary wandering, at their field meetings, for defending themselves, and the pure powerfully preached gospel in the fields. And I think it was the great sin of these three covenanted nations, especially of covenanted Scotland, who took Charles Stewart the Second engaged to the national and solemn league and covenants at his coronation; that they did not endeavour to the uttermost of their power, to put the law of God in full execution against him, and bring him to condign punishment, according to the degree of his wickedness; after he had rescinded and razed to the foundation, our glorious covenanted work of reformation, and filled the land with breach of covenant, apostacy, perjury and idolatry. And had shed the saints blood like water, and cruelly oppressed them. And by a most wicked law, usurped the crown rights and royal prerogatives of Jesus Christ, as he is the only alone king and head of his church, by the blasphemous ec-

clesiastic supremacy, by taking away his life. I do highly commend the zeal and courage of these worthies, who executed justice upon that execrable wretch, called Bishop Sharp, by taking away his life; he being a man who deserved many deaths by the law of God; for his treachery, in betraying the church of Scotland, his apostacy and perjury, and having a chief hand in all the persecution and blood-shed that was exercised against the saints of God, from the beginning of the persecution to the day of his death. I do likewise approve of that lawful and laudable practice, which was sometimes practised by the suffering remnant of the church of Scotland, after the woful revolution; of resisting the enemy, when seeking to spoil them of their goods or gear unjustly, for cess or stipands, &c.; and rescuing by arms, in a way of lawful repairation, whatever the adversaries of truth did take away from them unjustly, for cess or stipands, or any other thing that was for the support of the present pretended magistrates or ministers. To this I must add, that I do truly believe that the people of God in Scotland, who owns the word of God for their rule, and still adheres to the covenanted cause and testimony of Jesus Christ in this land, should not join in arms in any military expedition of war, either offensive or defensive, with any party who are in a course of defection; but only with such as owns the same rule, cause, covenants, and testimony that they are owning; with whom they may in consistency with the word of God, and their covenanted principles founded thereupon, with safety join in the divine worship of God, public and private. For I hold it to be a ridiculous notion, contrary to the word of God, to our solemn covenants, and sound reason, to affirm that it is lawful to associate, and join with such persons in military expeditions of war, as cannot lawfully be joined with in the public and private worship

and service of God. And to defend a cause that the word of God, and our solemn covenants condemns. And this indeed is the ridiculous notion of some in this land, who pretend to own presbyterian principles, and to separate from this erastian church; and yet affirm that it is lawful to join with them in arms, and military expeditions of war, to defend the present pretended king, and his abominable prelatic government, which is condemned by the word of God, and abjured by the solemn league and covenant. But let such men as have their principles yet to seek, say what they will, all such confederacy and conjunction in arms, with men who cannot be joined with in the public and private worship and service of God, who are defending an evil cause, is directly contrary to the word of God, as is clear from Exod. xxiii. 32. and xxxiv. 12. 15. Deut. vii. 2. Judges xxii. 2., Chr. xix. 2. Ezra ix. 14. Psal. vi. 8. and cxxxix. 21, 22. Prov. xxiv. 1. Isa. viii. 12. Jer. ii. 18.

19. I believe that there is but only one form of church government, that is of divine institution, founded upon the word of God. And this I hold and maintain, to be pure presbyterian church government, according to the pure primitive institution thereof. And as I do own presbyterian church government to be the only government of Christ's house, which is agreeable to his holy word; so I do likewise own all the officers of his house, which are of divine appointment, such as pastors, doctors, elders, and deacons, and all the several sorts of church judicatories, that are of divine institution; such as kirk-sessions, presbyteries, synods, and general assemblies, national and œcumenial. And I believe that none should sit, act, or vote in any of the church judicatories, but only church officers, who in government and discipline, are of equal parity, except that

a moderator is to be chosen from among them by the plurality of votes, for decency and order, to propone matters to the judicatory, gather the votes, and cause good order to be observed until the judicatory dismiss.

20. I believe the necessity of a standing gospel ministry to the end of the world, for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ, Matt. xxviii. 20. Eph. iv. 11, 12. And I do believe that the gospel when faithfully preached, in purity and with power, by faithful ministers of Jesus Christ, who have his commission to declare his whole counsel to his people, is the most effectual mean of convincing and converting sinners, and of comforting, confirming, and building up believers through faith unto salvation. And I am firmly persuaded, that no man should take upon him the work of the ministry, but such only as have the Lord's call to preach the everlasting gospel, and the glory of God, and the edification of his church, as their chief end and design therein. And none should be chosen, called, and ordained to the work of the ministry, but such only as are sound in faith, and every article thereof, that are founded upon the written word of God; of gifts and abilities to edify the church of God; and to convince gain-sayers. And of a christian blameless conversation, free of all public scandal, of error, heresy, defection or immorality. And I believe that the lawful or right way of calling any who is qualified for the work of the ministry, to the charge of a particular congregation, should be by the free unanimous call, and general consent of all the men of that congregation that he is called to, who are professors of the true religion, and free from all manner of public scandal. For all who own not presbyterian principles, and such as are scandalous, or are not members of that congregation, should be altogether

excluded from having any vote, in the call of a presbyterian minister. And I believe that the thrusting in of men (as ministers) upon parishes, by that which is called the patron's presentation, is an antichristian intrusion, which hath no better authority than the Pope's canon laws, and the wicked laws of the antichristian princes, who have given their power to the beast. And therefore, it ought to be abhored; and the hirelings that enter into parishes this way, should be rejected as thieves and robbers, John x. 1. 5. And the lawful way of placing ministers to their particular charge, in a right constituted church, should be by the trial, approbation, and ordination, (by the imposition of hands, accompanied with fasting and prayer,) of a lawful and rightly constituted presbytery, that have and hold their ecclesiastic power and authority, from Jesus Christ, the only and alone king and head of his church, without any dependance whatsomever upon Pope, prelate, king, parliament or patron. But when there is not a rightly constituted and duly qualified presbytery in a nation, to try, approve, and ordain men to the work of the ministry; in such an extraordinary case, when ordination of ministers cannot be gotten in a lawful way, no where that is known of; it is my mind, that if people that own the true religion of Jesus Christ, can find among themselves, a man that hath all the gifts and qualifications, that are sufficient to fit him for the work of the ministry; if, in as far as they can discern, the Lord, by his powerful presence is with him, in an extraordinary measure, way and manner; after due deliberation, and serious and sincere seeking of the mind of the Lord, by fasting and prayer, concerning the same; if light from the Lord be obtained therein, upon the man's solemn declaration, that he hath the Lord's call to preach the everlasting gospel, they may give him a call to be their minister. Which

call of theirs, accompanied with fasting and prayer, for the Lord's blessing upon the man and his labours, may warrantably take place, in the case of mere necessity, until such time as the Lord be pleased to restore to his people, the privilege of lawful and rightly constituted presbyteries, to make application to for this privilege. And then the ordinary way of trial, approbation, and ordination by a presbytery is again to be practised. But an extraordinary way in this is never to be taken, but when the Lord is extraordinary seen to countenance the same, by his powerful presence. When people are privileged with faithful ministers of the gospel, it is their duty to have a high and honourable esteem of them, in love, for their works sake, 1 Thess. v. 12. 13. To pray much for them, to be subject to their just admonitions, rebukes and censures; to give them liberally of their substance for their honest maintainance; and to be dutiful to them in every thing that is required of them by the word of God.

21. I believe that none should preach the everlasting gospel, nor dispense the seals of the covenant of grace, baptism, and the Lord's Supper, but only a lawful minister of Jesus Christ, who hath his commission to dispense gospel ordinances to his people. The gospel is to be preached freely, to all men and women without exception. Baptism is to be administered to all who are members of the true visible church, who profess faith in Jesus Christ, and obedience to him; and are free of all manner of public scandal, and to their children. But persons that are publicly scandalous, either by error, defection, or immorality, should not have this privilege to themselves, nor to their children, until the scandal be removed in an orderly way. The contempt and wilful neglect of baptism, when it can be got in a lawful and right way, by a faithful minister of the gospel, is a great sin. But when this privilege cannot

be got, for want of a faithful minister of the gospel to administer the same; then, and in that case, the want of it is suffering, and not sinning. Baptism is not absolutely necessary to salvation; for some have been converted before they were baptized, as, the Ethiopian eunoch, Cornelius, and Lydia, Acts viii. 37. x. 47. and xvi. 14. Therefore they may have peace that suffers the want of this seal of baptism, out of true love to Christ and his cause, as the case of some hath been, and yet is in Scotland, in this time of universal defection, when there is not a faithful minister of Jesus Christ in all this land, to make recourse to for this privilege. The Lord's Supper is not a converting, but a sealing ordinance; which none have a right to, but only these who are savingly converted. For it is the childrens bread, that should not be cast unto dogs, Matt. xv. 26. And therefore, all such as partakes of this holy ordinance, without the wedding garment of regeneration, they do undoubtedly eat and drink unworthily; and if they continue in this sin of unworthy communicating, without repentance for this great sin, they do eat and drink damnation to themselves, 1 Cor. xi. 29. And ministers, by admitting to this sealing ordinance, such as can give no evidence of their being in Christ, by being new creatures, and having old things done away, 2 Cor. v. 17. are in this guilty of giving that which is holy to dogs, and casting pearls before swine, contrary to Christ's express command, Matt. vii. 6. And of admitting such to Christ's marriage feasts of love, appointed by him for his own children; such as wants the wedding garment of regeneration, that all the guests that comes to this table should have on, and that under the danger of being, by Christ's own express command, bound hand and foot and cast into utter darkness, where there is weeping and gnashing of teeth, Matt. xxii. 11—13. And for this, if repentance and mercy prevent it not, they

must in one day answer to the great master of this feast. And indeed it is my fear, that many who are called ministers, and professors, in these evil days, for unworthy giving and receiving of this holy ordinance of the Lord's Supper, shall be found as guilty of the body and blood of Christ, as these were who crucified him upon mount Calvery. And I would not have my soul in their souls stead for ten thousand worlds.

22. I believe that the exercise of church discipline, in trying and censuring of persons for scandalous practices, belongs properly to church judicatories, made up of preaching and ruling elders. And that one presbyterian minister, with his session of elders, may try and determine in the case of such persons, as deserve to be suspended from the Lord's table, privately admonished, or publicly rebuked before the congregation for known public offences. But the highest degree of church censure, which is excommunication, or casting obstinate scandalous sinners out of the true church, and delivering them to Satan, 1 Cor. v. 5. ought to be inflicted by many, 2 Cor. ii. 6. That is, by a whole presbytery of ministers and ruling elders, according to the word of God and presbyterian principles. And not by a single person, Pope, or prelate, after the popish and prelatic manner; nor yet by a single congregation, after the independent manner. Yet in the case of absolute necessity, when there is not a faithful minister of the gospel, but one in a whole nation; he, with the concurrence of his eldership, may justly inflict this punishment and censure of excommunication, upon such as are notoriously wicked, scandalous, obstinate and impenitent, rather than it should be altogether neglected. I do therefore approve of, and highly commend the zeal and faithfulness of that faithful minister and martyr of Jesus Christ, the revererend Mr. Donald Cargill, for passing the just censure of

the greater excommunication (at Torwood, September 1680,) upon these notoriously, ungodly, execrable monsters of wickedness, Charles Stewart, called king Charles II. the Duke of York, Duke of Monmouth, Duke of Lauderdale, Duke of Rothes, Thomas Dalzeel of Binns, and George M'Kenzie. And I have no doubt, but that censure was, and yet stands ratified and bound in heaven, according to Christ's promise, Matt. xvi. 19. and xviii. 18 against these miserable men; since the world never heard any account of their repentance, but rather of their continued wickedness and obstinacy.

23. I believe that it is of divine right for private Christians to assemble, and meet together, upon the Lord's day, when they want pure gospel ordinances to resort to; and at other set times also, for the private worship of God, and mutual edification of one another, to provoke one another to love and good works, Heb. x. 24. And also, in time of persecution and defection to keep correspondent and general meetings, for strengthening one another, by counsel, and advice, how to state and carry on a testimony, both as to matter and manner, to the truth and word of Christ's patience; and against the corruptions, errors, and defections of the time they live in. These private meetings, for these ends and uses, are well warranted, by the word of God, Isa. ii. 3. Jer. l. 3, 4. Mal. iii. 16. Luke xxiv. 13, 14, 15, 16, 17. Jo. xx. 19. Acts xii. 12. Col. iii. 16. 1 Pet. iv. 10. Heb. iii. 13. Heb. x. 25. I think none should be members of these selected Christian meetings, but such only as are of a competent knowlege, in all the fundamental principles of the true religion of Christ Jesus, and owns the covenanted work of reformation, and true presbyterian church government, and of a blameless Christian conversation, free of all error in judgment, or scandal in practice. The members of these meetings should be all of one mind, in every thing that concerns the true worship of

God, and testimony of Jesus; that they may worship the Lord, and carry on a testimony for his cause, and against defection, and other sins of the time, with one consent, Amos iii. 3 Zeph. iii. 9. Such as are received into any of these meetings, who for the time past, have been guilty of any public defection, should be required to give some evidences of their sorrow, for the evil of their former ways, and of love and respect to all the ways of the Lord, his truth's cause and testimony. And an obligation under their hand, to submit to the determination and censure, of a lawful and rightly constituted church judicatory (if they be privileged to see the same) for whatever public sins and defections they are guilty of, before they be received as joint members of any of these selected meetings, of the suffering and witnessing remnant of the covenanted church of Christ in Scotland. Disorderly walkers should be suspended from these meetings, and keeped under suspension, until they confess and forsake the sin and offence, that they were suspended for. And if they glorify God, and satisfy offended consciences, by a free confessing and forsaking thereof, return to their duty, and give such satisfaction as private persons may lawfully require. They should restore them again to the meeting, in the spirit of meekness, Gal. vi. 1. But such as refuse to be reclaimed, and continue obstinate in their sin and offences, must remain separated from the communion and fellowship of these whom they offended, because they continue to be disorderly walkers, 2 Thess. iii. 6.

24. I believe that the communion of saints is a duty, which every sound tender Christian should study and practise. It is therefore every sound Christian's duty, to keep union and communion, in the public and private worship and ordinances of God, with any true church of Christ, that is rightly constituted, and built upon the holy Scriptures of the

Old and New Testaments, the sure foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, Eph. ii. 19, 20. whose doctrine is pure and uncorrupt, and faithfully applied to the duties, and against the errors, sins, and defections of the time when, place where, and people to whom it is preached. The worship pure and altogether free from will-worship, and the mixture of human inventions. The seals of the covennnt of grace, baptism, and the Lord's supper, rightly administsred according to Christ's institution. And a due difference put between the clean and unclean, the holy and profane, by admitting the knowing and worthy to, and debarring the ignorant, scandalous, and unworthy from the same; the church government agreeable to, and founded upon the word of God; and derived from Jesus Christ the only alone king and head of his church, without any dependence upon man, or any human laws of men. And hath ecclesiastic discipline, impartially exercised upon all ranks, qualities, and degrees of persons, high and low, without respect of person, for all open, known, public sins, which dishonour the Lord, and scandalize his church. And hath ministers, who have the following scriptural qualifications. (1) That are sound in the faith, Tit. i. 9. Tit. ii. 1, 8. (2) That are blameless, by being free of all public scandal, of error, heresy, defection, or immorality, 1 Tim. iii. 2 Tit. i. 7. and ii. 7. 1 Tim. iii. 7. (3) That are apt to teach, by having such ministerial gifts and abilities, as they thereby may edify the church of God, 1 Tim. iii. 2. (4) That have a lawful calling to the work of the ministry, Jo. iii. 27 Rom. x. 14, 15, Heb. v. 4. (5) That have a lawful call by the people of that congregation, that they are to have the particular charge of, Acts i. 23, 26. xiii. 2, 3. xiv. 23. and xv. 22. 2 Cor. viii. 19. (6) That have the approbation of these, by whom they are to be ordained, 1 Tim. iii. 7, 10. and v. 22. (7)

That have ordination by the laying on of the hands of a lawful and rightly constitute presbytery, accompanied with fasting and prayer, 1 Tim. v. 22. Acts xiv. 23. and xiii. 3. 1 Tim, iv. 14. (8) And are free and faithful, in the discharge of their ministerial office, by setting the trumpet to their mouth, and declaring the whole counsel of God, in season and out of season, concerning sin and duty, Isa. lviii. 1. Acts xx. 27. 2 Tim. iv. 2. I say, wherever there is a conjunction of these things in a church, it is undoubtedly a true church of Christ, with whom all the faithful, where it is, are bound and obliged to keep church communion, in all public and private worship and gospel ordinances whatsoever, whatever personal failings or infirmities may be, either in ministers or professors. But that church, in which any of these things are wanting, (except trial and ordination, by a lawful and rightly constitute presbytery, in an extraordinary time) in my judgment, is not the true church of Christ, with whom the communion of saints is to be kept in public, and private worship, and ordinances.

(25) I believe that the Lord hath had a testimony to his cause, truth, work, and glory, as clearly and distinctly stated in Scotland, as ever he had in any particular nation, under the new Testament dispensation, By a glorious work of national reformation, sworn unto by solemn covenants, and sealed by the blood of martyrs. I do therefore, hereby declare, that I do most cheerfully own the whole of Scotland's covenanted work of Reformation, and all the lawful means that ever was used, for carrying on, establishing, and confirming the same. I own all the acts and proceedings, of the lawful and faithful General Assemblies of this church, and reforming Parliaments of this kingdom, since our reformation from popery, particularly these from 1560, to 1596; and more especially these from 1638 to 1650, which were for

the carrying on, and advancing the glorious covenanted work of Reformation. As also, I do own all the faithful testimonies, seasonable warnings, protestations, declarations, and contendings by word, write, or sufferings, in defence of the covenanted work of Reformation, and against public national sins, errors, and defections, that have been given at any time in Scotland, since our reformation from popery, especially these given since the year 1648, particularly the dying testimony of that famous faithful minister, George Gillespie, minister of the gospel at Edinburgh, against association, and confederacy, with malignant enemies of truth and godliness, subscribed with his hand, two days before his death, at Kirkcaldie, December 15th, 1648, with what he and Mr. Hugh Binning, minister of the gospel at Govan, wrote in their useful Cases of Conscience, against association and confederacy, with idolaters, infidels, heretics, malignants, or any other known enemies to truth and godliness. The act of the commission of the General Assembly, against the malignant interest of Charles Steuart, the Second, at West Kirk, August 13th, 1650; and the act of the Committee of Estates, ratifying that act, that same day. The paper called the Western Remonstrance, given in by the best affected ministers of the gospel, and gentlemen who attended the army in the west, to the Committee of Estates at Stirling, October 22d, 1650. The causes of the Lord's wrath against Scotland, drawn up by the Commission of the kirk, towards the end of the year, 1650; and enlarged by the best affected of the ministers of the gospel, in October, 1651. The protestations given by the faithful protesters against the perfidy, treachery, and defection of the public Resolutioners, and their sinful public resolutions, of bringing back into places of power and public trust, in judicatories and armies,

the malignant enemies of truth and godliness, who were justly excluded from the same, by the word of God, our solemn covenants, and covenanted laws of church and state, to the pretended general assemblies, at St. Andrews, July 18th, 1651; and at Edinburgh, July 21st, 1652. The Testimony given by the faithful ministers of the gospel, in the province of Perth and Fife, to the covenanted work of reformation, and against Oliver Cromwell's blasphemous sectarian toleration, in the month of October 1658. The testimony given at Rutherglen, May 29th, 1679. The declaration published, at Sanquhar, June 22d, 1680. The paper found upon that faithful minister, and martyr of Jesus Christ, Mr. Richard Cameron, when he was killed for the testimony of Jesus, at Air's-moss, July 22d, 1680. The declaration published at Lanark, January 12th, 1682. The apologetical declaration, affixed upon several market crosses, and kirk doors, October 28th, 1684. The declaration published at Sanquhar, May 28th, 1685. The faithful testimony, given by that faithful minister, and martyr of Jesus, Mr. James Renwick, against the abominable Duke of York's antichristian toleration, January 17th, 1688. The faithful writings and warnings of Mr. John Brown, and Mr. Robert M'Ward, and others, against Charles Steuart's church renting, reformation ruining, indulgences, and indemnities. The faithful warnings given by the faithful ministers of Jesus Christ, in the faithful application of their doctrine, in preaching up the duties; and against the sins and iniquities of the times, both in the time of reformation and persecution. Particularly the sound doctrine, and faithful application thereof, preached in the high places of the fields, in the time of greatest hazard and danger, by these three grestest worthies, ministers of the gospel, and martyrs of the first magnitude, the reverend Mr. Richard Cameron, Mr. Donald Cargill, and

Mr. James Renwick. The faithful testimonies given by our faithful martyrs, by word or write, any manner of way, in fields, upon scaffolds, or in seas; or by suffering, banishment, imprisonment, stigmatizings, tortures, finings, confinings, or any other sufferings, for their faithful adherence to the word of God, and Scotland's covenanted work of reformation. As also, the short declaration published at Glasgow, June 2d, 1679. The Queensferry paper, found upon that faithful martyr of Jesus Christ, Henry Hall, of Haughhead, June 3d, 1680. And in opposition to all right and left hand extremes, I own the testimony, as it stands stated, declared, and vindicated, by faithful Mr. James Renwick, and the rest of the faithful sufferers in his time, in the informatory vindication, in all the several heads thereof. And the protestation against the Scots congregation, at Rotterdam, that is mentioned therein, p. 103; and is of the date November 28th, 1683. And the declaration, published at Sanquhar, August 10th, 1692. The declaration published at Sanquhar, May 23d, 1703. The protestation published at Sanquhar, July 20th, 1727. The protestation affixed upon the most patent church door, at Carluke, April 27th, 1732. The declaration published at Lanark, January 10th, 1738. The declaration published at Linlithgow, December 18th, 1740. The declaration published at Rutherglen, August 23d, 1742. The declaration published at Sanquhar, July 17th, 1746. The declaration published to the world in print, of the date August 4th, 1753. And all other declarations, protestations, and testimonies, that are agreeable to these, in their matter, scope, and design. I also own all the faithful contendings, witnessings, wrestlings, and protestations, that have been given since the year 1706. That the suffering remnant of the church of Christ in Scotland, sinfully joined with Mr. John M'Millan, and his

crastian parish of Balmaghie, and other compliers with the defections. Against the defections, treacherous dealings, and backslidden courses of Mr. John M'Millan, and those that have gone on with him therein, by these faithful contenders, whom the Lord honoured, to testify against and decline him; and to return to the right state of the testimony, which he and his followers, by their defection deserted.

Having now given an account of the principles that I own, I shall in the next place give an account of the sins, iniquities, defections, and abominations that I disown and testify against, in as far as at this time, I can remember the same.

1. I leave my witness and testimony against all manner of heathen idolatry; and against the cruelties, idolatries, and delusions of Mahomet, that cruel enemy to Christ, and all christianity.

2. I leave my witness and testimony against the Pope of Rome, who is antichrist; against all popish errors, particularly these that are abjured in the national covenant of the church of Scotland; against all popish clergy, whom I esteem to be locusts ascended out of the bottomless pit, who must return to perdition; against all sayers and hearers of mass; against all countenance and encouragement that popery hath gotten or is getting in any place of the world, especially in these three covenanted nations, from the malignant bramble that sits on the British throne of iniquity, and the men of his confederacy, who are that far from putting the law of God in execution against popery, by bringing papists to condign punishment, that they are by free toleration in Ireland, and by connivance in Scotland and England, suffered to defile these covenanted nations, with their execrable masses, and other idolatries; against all such as enter into leagues and confederacies, offensive or defensive, with idolatrous papists; against all such as have, or shall encourage the popish pre-

tender, to invade these covenanted nations, and to set up popery publicly therein; and against all such as keep familiar company and converse with any papists.

3. I leave my witness and testimony against all manner of antichristian prelacy; that wicked and ungodly hierarchy of church government by archbishops, bishops, chancellors, commissaries, deans, and chapters, &c. as a government that is directly contrary to the word of God, Matt. xx. 25. Luke xxii. 24—26. 1 Pet. v. 3. abjured by the solemn league and covenant of the three kingdoms of Scotland, England and Ireland; and is as void and destitute of any divine institution, as the golden calves set up at Dan and Bethel, by wicked and ungodly Jeroboam, 1 Kings xii. 28—30. and properly belongs to that form of government, which hath for its founder and head, that son of perdition, the Pope of Rome, that ascended out of the bottomless pit; against all their idolatries, superstitions, and will-worship, wherein they symbolize with the idolatrous church of Rome; against all the encouragement that ever it hath gotten, or is getting, either by establishment or toleration, at any time, in any place of the world; particularly against establishing of it in these three covenanted kingdoms, after they had publicly and solemnly abjured it, by the solemn league and covenant. By which re-establishment of it, these three covenanted nations are deeply involved in the heinous sins of covenant breaking and national perjury; against all that hears or joins any manner of way with any prelatic teachers, either in doctrine, worship, sealing ordinances, or takes marriage from any of them; against all such as contributes any manner of way for their maintainance, by paying them tiends, stipands, or any other thing whatsomever, that can maintain or sustain any of them. As also, I hereby

leave my express witness and testimony, against all the encouragement that was given in any place of the world, especially in covenanted Scotland, to that base enthusiastic prelatic impostor, called George Whitefield; by inviting, calling, and counselling him to come to Scotland; calling or hearing him preach, pray, and expound scripture; employing him to baptize children, and taking this privilege from him; admitting him to partake of the Lord's Supper, employing him to exhort and serve communion tables, and to take the bread and wine, the elements whereby Christ's body and blood are represented in this holy ordinance of the Lord's Supper, in his foul prelatic hands, and to distribute the same among their communicants. Giving him gold, silver, meat, drink, clothing, or quarters; printing, selling, and buying his pretended sermons, journals, and blasphemous letters; keeping up and entertaining correspondence and friendship with him; and all other things that could, or can be enterpreted, to be either an owning or encouraging of George Whitfield, or any other of the abjured antiscriptural crew of prelatists.

4. I leave my witness and testimony against the blasphemous ecclesiastic supremacy, that for a long time hath been arrogated and practised by such men as have pretended to be kings over these covenanted nations; for these men by usurpation have declared themselves to be head of the church, and supreme over all persons, and in all causes, as well ecclesiastic as civil within their dominions. By which blasphemous ecclesiastic supremacy, enacted by wicked laws, and put into wicked practices, the Lord Jesus Christ, who is the eternal Son of God, and God equal with the Father, the Redeemer of God's elect, who hath purchased his own church to himself, with the price of his own precious blood, and is the only alone king and head of his church; is sacrilegiously robbed and spoiled of his crown-rights and royal

prerogatives, as he is the glorious king and head of his church. And by this robbery, a mortal creature by usurpation and intrusion, is blasphemously invested with this prerogative of being head of the church, which is the glory that belongs to Jesus Christ alone. Therefore, as I do utterly detest and abhore this blasphemous and sacrilegious robbing of Zion's crowned King, of his kingly power and glory; so I do hereby leave my witness and testimony against every mortal creature, who at any time by act or practice, have been, are, or shall be guilty of this most heinous sin; and against all such, as in more or in less, give any countenance or encouragement to such as are guilty of this sacrilegious sin; especially against all such as own any man for a lawful king or magistrate, who is guilty of this sin, of exalting himself in dignity and power, above the only begotten Son of God. For I am sure, the Lord never commanded his people to own any man for the ordinance of God, that is a robber of the eternal Son of God.

5. I leave my witness and testimony against erastianism, and all manner of erastian encroachments whatsomever, that flows from the blasphemous ecclesiastic supremacy; as magistrates pretending to a right by virtue of their office, to establish in their dominions, any form of church government that they please, though directly contrary to the word of God. And to call, adjourn, and dissolve General Assemblies, or any other church judicatories, or to sit and act therein; or to discharge and forbid church judicatories to meet, but at their pleasure; or to put any restraint upon them when met. Or to prescribe qualifications to ministers of the gospel, as the swearing of such state oaths as they please to impose upon them; or commanding them to use such set forms of prayer, as they please to prescribe unto them; or to give them rules, instructions and directions, to regu-

late them in their ministerial function, by commanding them to preach when, where, or what they please; or restraining them from ministerial freedom, in preaching faithfully and freely against all the sins and iniquities of the time; and against the sins of all ranks and degrees of persons whomsoever, without partiality, or respect of person, as the word of God requires. And preaching up all the duties of the time to the people; directing them in the way and manner of dispensing the seals of the covenant of grace; or prescribing to them what manner of persons should be admitted thereunto. Directing to, or restraining them in the free exercise of church discipline any manner of way; citing or summoning them to answer before civil or criminal courts, for matters that are purely ecclesiastic; or determining in their civil courts, what are just causes to suspend or depose ministers from all or any part of their ministerial office; or taking upon them to appoint to the church, causes and diets of fastings and thanksgivings. I also leave my witness and testimony, against the civil places and powers of kirk-men. That is, for the antichristian prelatic bishops of England, or any others, in any place, who pretend to be office-bearers in the church of God; to sit and act as members of pretended parliaments or counsels, or judges of any other pretended civil or criminal courts. And likewise against all (particularly a new sect of erastians in Scotland) who hold and maintain that magistracy is derived from Jesus Christ as he is Mediator. By which it is evident, that they do most erastianly confound the two jurisdictions, civil and ecclesiastic, to be in one person. For it is sure that Jesus Christ as Mediator, is head of his church; and that all church power, and ecclesiastic authority, is derived from him as mediator. And if the civil magistrate judge in civil causes, as the vice-gerent of Christ, as he is Mediator; then it is sure, that Jesus Christ as Me-

diator, is head of the civil state; and that in the days of his flesh he had power and authority, as Mediator, to judge in civil causes. But this is what he denies, Luke xii. 14. and in opposition to this, he positively affirms, that his kingdom is not of this world, John xviii. 36. and since his kingdom is not of this world, as he is Mediator, it is sure that he was never a supreme magistrate, as he is Mediator. And if he was never a supreme magistrate himself, as he is a Mediator, he could not, nor would not give a delegate power, as mediator, of that to another, which he neither had nor would have to himself. But if it were granted that the magistrate is Christ's vice-gerent upon earth, as he is Mediator, then there could be no church government upon earth, but that which is derived from the civil magistrate, who (as they say) is Christ's vice-gerent upon earth, as he is Mediator, but both the one and the other is utterly false. Therefore, I do positively disown, and hereby leaves my dying testimony, against this erronious notion, that magistracy is derived from Jesus Christ as he is Mediator, and against all that hold and maintain the same, which thing I hate, as it is the grossest of erastianism, and a symbolizing with that synagogue of Satan, the antichristian church of Rome; for they confound the power of both jurisdictions, to be in the person of the magistrate; as the church of Rome doth confound them to be in the person of the Pope.

6. I leave my witness and testimony against all unsound Lutherian errors; particularly these, their denying and rediculing the doctrine of God's free and absolute decrees, of election and reprobation; the doctrine of justification by faith only, and of man's inability to help himself, without saving and preventing grace; the doctrine of the perseverance of the saints; and other fundamental articles of our reformed religion; and their maintaining the real

presence of Christ's body and blood, in and under the elements of bread and wine, in the Lord's Supper, and receiving thereof by the wicked and bodies of men; that Christ's body is in all places at once, which overthrows his human nature, and so overturns the whole foundation of our christian faith; their doctrine of conditionality, and indefiniteness of election and reprobation; of the power of man's free will in conversation; of the final apostacy and utter falling away of the saints from a state of grace; their exorcisms, and crossings in baptism; their common prayers, and their superstitious collects and hymns, conform to the popish mass-book; their retaining latin, singing, organs, and images in their church, and all their other errors whatsomever.

7. I leave my witness and testimony against all sectarian errors, heresies and blasphemies; particularly against Arianism, Simsonianism, Socinianism, Quakerism, Deism, Burogianism, Familism, Scepticism, Arminianism, Antinomianism, Libertineism, Brownism, Baxterianism, Anabaptism, Millianarism, Pellagianism, Campbellianism, Whitfieldianism, Latitudinarianism, and Indepency; and all other sects and sorts, that maintain any error, heresy, or blasphemy, that is contrary to the word of God, to sound doctrine, and the power of godliness; and all erroneous speeches, vented from pulpits, presses, or in public or private discourses; and against all toleration given or granted at any time, in favour of these, or any other errors, heresies, or blasphemies and blasphemous heretics; particularly the toleration granted by the sectarian usurper Oliver Cromwell; the antichristian toleration granted by the popish Duke of York; and the present long continued toleration, granted by that wicked Jezabel, the pretended queen Ann.

8. I leave my witness and testimony against the sin of this covenanted church and nation, in their con-

tinuing to own James the sixth, to be their king, after that he apostatized from the true religion of Christ Jesus, which he once made a fair profession of, brake his own coronation oath, and the national covenant, which he had subscribed with his hand, usurped an ecclesiastic supremacy, and erastian power, flowing from the same, which he exercised over the church of Christ, with such severity and rigour, as to imprison, banish, and exile, the faithfulest of the godly ministers of this church, because they would not comply with the same; overturned presbyterian church government, and set up a dagon of antichristian prelacy, instead of the same, with the civil places and powers of kirk-men; obtruded upon this church five popish articles of Perth, viz. kneeling at the communion table, private communion, private baptisms, observation of pretended holy days, and confirmation of children; and many other abominations, whereby he forfeited his right to reign, and bear rule over the Lord's covenanted people, in this covenanted nation.

9. I leave my witness and testimony against the sin of this covenanted church and nation, for owning of Charles Steuart, the first, to be their king, after that he, contrary to the word of God, our national covenant, and Scots coronation oath, obtruded upon this church, the popish rites and ceremonies, contained in the book of canons, and the book of common prayer, to bring this church to a more full conformity with prelacy, and in many things with popery itself, set up the abominable mass in his own family, exercised an erastian supremacy over the church of God in this land. Strengthened and encouraged, what he could, all papists and malignants, who were enemies to God and godliness, in the three kingdoms; and, to the utmost of his power, sought the death and utter destruction, of all true protestants, who were for the reformation of religion in the three kingdoms; and did by himself, and his popish, and malignant emissaries,

shed the blood of many thousands of them. In Ireland by the Irish papists, in that horrid massacre of protestants, commonly called the first rebellion of Ireland, which great massacre was begun and carried on, by virtue of a commission from himself, to his wicked ungodly emissaries in that kingdom. In England, by an unnatural war, raised, and prosecuted, by himself, and his popish and malignant emissaries there, against the parliament and subjects of that kingdom, who were for the reformation of religion. And in Scotland, by virtue of his commission given to, and executed by that monstrous, bloody, execrable, malignant, James Grahame of Montrose, and other desperate malignants. So that by him, and the men of his confederacy, who had commission from him, the three covenanted kingdoms of Scotland, England, and Ireland, were made shambles of slaughter, and fields of blood. Yet notwithstanding of all this idolatry, bloodshed, and horrid wickedness that he was guilty of, he was still owned and prayed for, as king of these nations, when nothing but death, and utter temporal destruction was his due, until the Lord stirred up the sectarians in England, to execute justice upon him, which the prebyterian parliaments, of both kingdoms, most sinfully omitted. For since they were sworn, in the solemn league and covenant, to bring malignants to condign punishment. It was surely their great sin, to spare the head and chief of malignants, when the Lord put a fair opportunity in their hands, to execute justice upon him

10. I leave my witness and testimony, against the sin of this covenanted church and nation, for proclaiming Charles Steuart, the second, king of these three covenanted nations, Scotland, England and Ireland; and authorizing commissioners to close a treaty with him, at Breda, to invest him with the government, upon his subscribing such demands as were sent to him. Their counselling him to make a declara-

tion to the world, acknowleging his own sin, his father's opposition to the work of reformation, and his mother's idolatry; when he had no sense nor conviction of the sinfulness of these things contained therein. Their requiring him to swear and subscribe the national covenant, and solemn league and covenant; when it was well known, by many undeniable evidences, that he was in bitter enmity against the work of reformation sworn unto therein. And therefore, it was but a profaning of the covenants, and a grievous profaning of the great name of the Lord, by whom he did swear, to admit him to swear these covenants. Their crowning him, and admitting him to the full exercise of the kingly power and dignity, upon his mock-swearing and subscribing to the covenants, and Scots coronation oath, though in the mean time of closing the treaty with him, he gave many clear evidences of his adhering to his former idolatrous and bloody principles, his profane practices, and malignant counsellors; by his denying the word of God to be a perfect rule in things controverted, and saying, "How could people know that the scripture is the word of God, but by the testimony of the church." By his using the service-book, and communicating kneeling, according to the idolatrous custom of the prelatic church of England. His keeping frequent dancings, ballings, and such abominations. And not only keeping the greatest of malignants in his company, and upon his counsel, but also in the mean time of the treaty, his giving that bloody excommunicate malignant, James Graham of Montrose, a commission to invade this kingdom of Scotland, and to shed more innocent blood in this land, and thereby to fill up the measure of his father's wickedness.

11. I leave my witness and testimony against the great sin of the state and kirk of Scotland, for their

public resolutions, of taking into places of power and trust, in judicatories and armies, the malignant enemies of God and godliness, after they had been justly excluded by the word of God, the solemn league and sovenant, and covenanting laws of both kirk and state. And trusting them with the chief power and management of the kingdom, in matters civil and military, to satisfy the malignant desire, and to espouse the malignant interest of Charles Steuart, their newly set up malignant king, who was lusting and longing for the overthrow and destruction of the covenanted work of reformation in this land. And this they did contrary to the word of God, to their own solemn vows, and covenant engagements, acknowlegement of sins, and engagement to duties; and to the plain express protestations of many of the owners of the Lord's covenanted cause, both ministers and people. And against all the sinful evils that followed thereupon: as the parliament's rescinding the act of classes, which excluded the malignants from all places of public power and trust; and declaring the western remonstrance to be scandalous; which was a faithful testimony against the malignant designs then on foot. And the kirk loosing from the just sentence of excommunication, many notorious malignants, who had been justly excommunicated by former faithful general assemblies, for their desperate malignancy against God and his covenanted cause; and most unjustly deposing some of the most faithful of the ministers of this church, from the office of their ministry, particularly Mr. James Guthrie, Mr. Patrick Gillespie, and Mr. James Simson; and excommunicating that valiant, zealous, godly gentleman, Colonel Strauchen, for their faithful adhering to the word of God, and Scotland's covenanted work of reformation; and witnessing against, and opposing them, in their backslidden apostatizing course, of bringing back the malignants into places of public

power and trust, to the ruin of the work of God in this land. And against all who did mix themselves with the malignants, at that time, or any time since, by joining with their armies, or owning of their pretended civil judicatories, any manner of way; or sitting and acting in their pretended church judicatories; submitting to their unjust censures, hearing them preach, or receiving any church privilege from these backslidden, covenant breaking ministers, called the Public Resolutioners, who gave their consent to the bringing in of the malignants, into places of public power and trust; and did ratify and approve the same, by their pretended general assemblies, at St. Andrews and Dundee, in the year 1651; and at Edinburgh, in the year 1652. And did write in defence of this gross defection, and censured godly and faithful men, for testifying against and opposing the same.

12. I leave my witness and testimony against the sin of that sectarian usurper, Oliver Cromwell, particularly his imposing an oath upon the people over whom he usurped, by an unjust and illegal power, called the Tender; which was contrary to the oath of the solemn league and covenant, which he himself had sworn and subscribed; which all in these three kingdoms were, and still are, under the obligation of. And therefore, such as did swear his Tender, were thereby involved in the heinous sin of perjury. His defacing the glorious covenanted work of reformation, and turning religion in these covenanted nations, into a babble of confusion, by his vast toleration of sectarian errors and heresies; whereby he manifestly perjured himself, that toleration being directly contrary to the first article of the solemn league and covenant, wherein he, as well as others, was bound to endeavour the preservation of the reformed religion in the church of Scotland, in doc-

trine, worship, discipline, and government, against our common enemies, (of which the sectarians were a part,) the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline and government, according to the word of God, and example of the best reformed churches, &c. And to the second article, wherein he was bound to root out popery, prelacy, superstition, heresy, schism, profaneness, and whatsoever was contrary to sound doctrine and the power of godliness, out of these three covenanted nations; and against all other things that he did to the dishonour of God, and prejudice of true religion and godliness. And also against the sins of all such as were corrupted and seduced by him, through fear, for favour, or by persuasion, to embrace or practise any error or heresy; or to aid and assist him in any thing that he did that was for the stopping and hindering of the advancement of the kingdom of grace, and promoting and advancing of the kingdom of Satan.

13. I leave my witness and testimony against the great and horrid wickedness of that bloody, perjured, unclean apostate, called king Charles II., particularly against his mocking of God, and dissembling with men, by acknowleging his own sin, his father's sin, and his mother's idolatry, in a declaration at Dumfermling, August 16, 1650: when in the mean time, his practice manifestly contradicted in all that he said this way. His great perjury, in swearing and subscribing the national and solemn league and covenant, and Scots coronation oath, when it was well known that he was in bitter enmity against all the reformation sworn unto therein; and against all the owners thereof, which he plainly evidenced. By his presumptuous renouncing and abjuring all that he had sworn to own, practise, maintain and defend. By his burning of the solemn league and covenant, Lex Rex, and the causes of the Lord's wrath against

Scotland, by the hands of the hangman. His usurping a blasphemous ecclesiastic supremacy over all persons, and in all causes ecclesiastic, whereby he did sacrilegiously rob Jesus Christ of his crown-rights and royal prerogatives, as he is the only alone king and head of his church. And did, in conformity thereunto, exercise an erastian power over the church of God, by granting indulgencies and indemnities, to ministers to preach, under such sinful conditions, restrictions and limitations, as plainly evidenced him to be an usurper of the head-ship of the church of God; and the accepters and embracers thereof, to be nothing else but servants of men, and deserters of the Lord's cause and covenanted work of reformation. His rescinding and razing to the foundation our whole covenanted work of reformation, and all laws made for establishing of the same; and re-establishing of, and commanding of conformity unto antiscriptural abjured prelacy; his cruel and barbarous murdering of many of the Lord's people, by heading, hanging, dismembering, drowning at stakes in the sea, and by shipwreck, killing in the open fields, at Pentland hills, Drumclog, Bothwell-bridge, Air's-moss, and several other places in Scotland; and all his other inhumanities to the Lord's people, by fining, confining, stigmatizing, scourging, banishment, imprisonment, and torture by boots, thumkins, and fire-matches; forfeiting of men's estates, spoiling, plundering, interdicting them of the comforts of life, and exposing to manifold hardships of cold, hunger, and weariness; hireing intelligencers to give false information against them, and selling them for slaves to plantations; imposing of cess, locality, militia-money, and other taxations, to raise forces of bloody soldiers and militia-men, and to maintain them therewith; to banish Christ and his purely preached gospel out of the land, and to

murder the saints of the most high God. His defaming and reviling the meetings of the Lord's people in the fields, for pure gospel ordinances, with the odious and hateful name of rendezvouses of rebellion. His favouring, countenancing, and encouraging of papists, both at home and abroad; his drunkenness, his great and odious habitual uncleanness of adulteries and incest, &c. and all his other abominations, all which my soul abhores. I also leave my witness and testimony against the open perjury, and horrid wickedness of his pretended parliamenters, counsellors, judges, officers and soldiers of all sorts, who counselled him to, and assisted him in overturning and rescinding the glorious covenanted work of reformation, and re-establishing of abjured antichristian prelacy; and in executing and practising of all or any of the mischiefs that he framed into wicked and ungodly laws; particularly against all pretended judges, who passed sentence of death, or any other unjust sentence against the Lord's people, or did sit on their assize, guard them to scaffolds, execute them on gallowses, kill them in the open fields, raise the hue and cry after them, or give intelligence against them, or were any other way guilty of the death, or of any other miseries that were unjustly inflicted upon them.

14. I leave my witness and testimony against the sin of this, and the other two covenanted nations, for not endeavouring to bring Charles Steuart II. to condign punishment, by taking his life, after that he had committed such horrid crimes, as made him worthy of death by the law of God and just laws of the nations. And against the sin of all such as owned him in the station of a king, after that he usurped the blasphemous ecclesiastic supremacy, and brake all the conditions of government, upon which his right to rule and reign over these nations, and the people's allegiance to own and obey him, was found-

ed; by his overturning and razing to the foundation, the covenanted work of reformation, and defiling these nations with covenant-breaking, perjury, apostacy, blood-shed, and many other abominations. By serving him in any post or office whatsomever, either in civil or military; answering any of his pretended courts, paying him cess or any other taxations, praying for his success or prosperity, or doing any other thing that could justly be interpreted to be an owning of him in the station of a king, after he manifesting himself to be a tyrant.

15. I leave my witness and testimony against the sin of all the ministers who complied with antiscriptural abjured prelacy, and turned bishops and curates, at the command of that perjured tyrant Charles Steuart, as infamous perjured persons, who by this their compliance, brought themselves under the curse pronounced by the Spirit of God, spoken by the mouth of Joshua, who was accomplished upon Hiel the Bethelite, in the days of wicked king Ahab, Josh. vi. 26. 1 Kings xvi. 34. for their rising up, and building again, this cursed Jericho of abjured antichristian prelacy. And against the sin of all such as did answer the prelates courts, pay them fines, join with them in their corrupt will-worship, any manner of way, either in public or private; or did take any church privilege from them, as baptism, or marriage, &c. or did pay them stipends, plough their glebes, or repair their manses, or gave them any honour or reverence, or respect whatsomever; or did any other thing that could be interpreted an owning of prelates or curates.

16. I leave my witness and testimony against the foul, sinful compliance of the ministers of Scotland, who left the charge of their flocks at the tyrant Charles Steuart's command. And against their lying by from public preaching, keeping silence, and not giving the people of God faithful warning of

their hazard and danger, when sins and snares were at the greatest, as in which many of them were guilty of. And against the grievous sin of all these ministers that accepted and embraced Charles Steuart's renting, reformation-ruining, soul-insnaring, and defiling indulgencies and indemnities, which were clogged with such sinful conditions, restrictions, and limitations, as made it evident to the world, that the compliers therewith had revolted from under the banner of Jesus Christ, and changed the holding of their ministry which they professed to have from him; and became servants of men, yea, servants and slaves to the tyrant and his counsel, in all things that appertained to the office of their ministry. And against the sin of the non-indulged ministers, who were silent at the sin of the indulgency and indemnity, and did not give people faithful warning of the sinfulness thereof. But instead of this, they did reproach, censure, and oppose such as preached faithfully against the sinfulness of the indulgency; particularly great and famous Mr. Richard Cameron, who sealed his testimony against the abominations of that time with his blood, at Air's-moss, July 22, 1680. And against the sin of all such as did hear the indulged and indemnified ministers preach, pray, or expound scripture; or did take the seals of the covenant of grace, baptism, and the Lord's Supper, or the privilege of marriage from any of them; or did pay them stipends, or did any other thing that could be interpreted to be an owning of them as ministers of the gospel; since they had done more hurt to the work and people of God, than prelates and curates were capable to do.

17. I leave my witness and testimony against the sin of taking in of the tyrant Charles Steuart's malignant interest, in the state of their quarrel, by these worthies that appeared in arms at Pentland-hills, in the year 1666, in renewing of their solemn league

and covenant at Lanark; and by their word (God, king, and covenant) in the time of the battle. And by the corrupt party of these who appeared in arms at Bothwell-bridge, in the year 1679. In the Hamilton declaration, and in their supplication sent by them to the Duke of Monmouth: for which cause, at both these times, the Lord in his just displeasure, made them to fall and flee before their enemies, and went not forth with their armies.

18. I leave my witness and testimony against the sinful association in arms, that was in Argyl's expedition of war, in the year 1685, with sectarians and other enemies to truth and godliness; with which several (who before that time, professed to own the right state of the Lord's cause) joined, and agreed with his declaration; although it made no express mention of presbyterian church government, or the covenants national and solemn league, which was purposely forborne for fear of offending the sectarians who were concerned therein; and to make the door so wide, for admission to their army, that none might be excluded therefrom, that offered themselves, who went under the name of true protestants. And by this promiscuous admission of all that offered to join in their army; some who were guilty of shedding the blood of the Lord's people at Air's-moss, were chief among them; particularly Sir John Cochran of Ochiltree.

19. I leave my witness and testimony against the great sin of despising, rejecting, contemning, and undervaluing of the free offers of the gospel, when faithfully preached in the kirks of Scotland, in the time of reformation; and in the high places of the fields in the late time of persecution. And, in particular, I leave my dying testimony against the rejecting of the faithfully preached gospel, by famous Mr. Donald Cargill; by that horrid and blasphemous impostor John Gibb, and his followers. And against

all his and their horrid blasphemies, hellish cursing, open contempt of God and his word, manifested by their burning the Bible, and Confession of Faith and covenants, &c. And monstrous uncleanness in words and actions; Gibb having taught his followers to be so odious, as to utter all in words that Satan brought in their mind, though never so blasphemous or unclean: and such as would, to be most abominable by unclean practices.

20. I leave my witness and testimony against all unjust and unwarrantable separation, either from public gospel ordinances, when faithfully dispensed by lawful ministers of the gospel; or from private christian societies, whose members are sound in the faith, right, upright, and faithful in owning of the Lord's covenanted cause, and of antichristian blameless conversation. Especially against their sin, who separated from Mr Richard Cameron, for his faithfulness, in condemning and preaching against the indulgence; and revolting from under, and casting off the tyrant Charles Steuart, and his tyrannical government. These who separated from Mr. Donald Cargill, as blasphemous John Gibb and his followers; and the favourers of the indulgence, &c. who condemned him most unjustly, for joining with Mr. Richard Cameron in rejecting of Charles Steuart, and excommunicating of him and some others, of Christ's incorrigible enemies, and preaching against the indulgence. These in Carrick and Galloway, who separated themselves from faithful Mr. James Renwick, and such as were joined with him, in owning the right state of the Lord's covenanted cause; and did join in defection with Mr. Robert Langlands, and Mr. George Barclay, two erastian ministers of Argyl's association. And also, Patrick Grant, and James Russel; Mr. John Flint and Thomas Russel; Mr. David Robinson and John Henderson; who upon right-hand pretensions of being more

strict than famous Mr. James Renwick and his followers, did separate themselves from him and them; and to the uttermost of their power, did traduce and reproach him and them, both at home in Scotland, and abroad in Holland, &c. And did set up a separate party by themselves in Fife, &c. to whom Mr. Flint and Thomas Russel did preach, without either licence or ordination, till the Lord discovered their naughtiness to the people, and then their party came to nothing. Upon which Mr. Flint and Thomas Russel joined with the popish Duke of York's tolerate ministers, and continued in defection until their dying day. Now, as all these sorts were guilty of unlawful separation; so, all that had occasion to hear the gospel faithfully preached, by all or any of these three faithful gospel ministers, Mr. Richard Cameron, Mr. Donald Cargill, and Mr. James Renwick, and would not hear it, were in this despisers and rejecters of the free offers of the gospel. Yea, all who refuse, or neglect to hear any faithful minister of Jesus Christ preach the gospel, that they have a call to hear, and join with in this, are indeed despisers and rejecters of the free offers of the gospel.

21. I leave my witness and testimony against the great sin of this covenanted nation, for receiving of that bloody excommunicated tyrant, professed papist, and open wicked incendiary, James Steuart, called Duke of York, into this kingdom; first as high commissioner to their pretended parliament; and after that he had poisoned his bloody brother Charles Steuart, advancing him to be king over these three covenanted kingdoms. Notwithstanding of his continuing an open and avowed enemy to Jesus Christ, his kingdom, cause, interest, and people; and a sworn vassal and limb of antichrist. And therefore, his admission to the government of these three covenanted nations, was directly contrary to the word of

God; which excludes all from that dignity, (over a people in covenant with the Lord,) but such as are practisers and professors of the true religion of Christ Jesus, fearers of God, haters of covetousness, and just in their administrations, to the terror of the wicked and ungodly, and comfort of the godly and such as fear the Lord, Deut. xvii. Exod. xviii. 21. 2 Sam. xxiii. 3. Rom. xiii. 3. To our national and solemn league and covenants, which abjures popery and prelacy, &c. and to our Scots coronation oath, and all the acts of parliament made in this kingdom, against popery, particularly act 3, and act 31, parliament 1, act 23; parliament 11, act 114; parliament 12, and act 5; parliament 20 of King James the Sixth.

22. I leave my witness and testimony against all the open wickedness committed in this land, by that bloody popish tyrant called the Duke of York; particularly against his ratifying, approving, and keeping up all the abominable wickedness of his abominable bloody brother, in keeping these nations under the thraldom of prelacy, perjury, and tyranny, &c. His shedding of the blood of the saints upon scaffolds, and in the open fields; and using many other barbarities against them, both on body and conscience; his annulling all the penal statutes made against popery, and fully restoring and establishing popish patronage; his claiming to, and usurping of an absolute power, and prerogatives royal, to do whatsoever he pleased; and granting a royal popish toleration to papists, and other heretics, without restriction or limitation; and a sinfully limited and restricted pretended liberty to presbyterians; his forbiding and discharging field meetings, for pure gospel ordinances faithfully dispensed, by faithful ministers of Jesus Christ, under the pain of death. By all which, (and his other wickedness) he hasted what he could,

to have popery fully established in all these three covenanted nations.

23. I leave my witness and testimony against the great sin of owning James Duke of York, any manner of way to be a king; in his pretended parliaments, counsels, judicatories, or armies; or took any post, honour, or preferment from him; or owned any of his pretended courts, by answering willingly before the same, for any cause; or upon any account whatsomever; or payed him cess or any other taxations whatsomever; or did swear allegiance to him; or pray for him in the station of a king. And against the great sin of these time-serving hirelings, pretended presbyterian ministers, who accepted of, and embraced his antichristian toleration, with all the sinful restrictions and limitations that he was pleased to put upon them; particularly, that they should preach in houses, and not in the fields; and that they should preach nothing that would alienate the hearts of their hearers, from him and his government. By this they were bound up, and durst preach nothing against popery, prelacy, tyranny, blood-shed, oppression, persecution, nor perjury, &c. For which abominable toleration, in their flattering address sent to him, (which my soul abhores,) they did blasphemously bless the great God, for putting such a thing in his royal heart, (as they express it,) as the granting of that toleration was. And also against the sin of all such as did own these tolerate hirelings to be ministers of the gospel; by joining with them in any part of their pretended ministry; by hearing them preach, pray, or expound scripture; taking any church privilege whatsomever from them, or giving them any maintainance, honour, reverence or regard, that is due to faithful ministers of Jesus Christ, and was an evidence of owning them as such.

24. I leave my witness and testimony against the base treachery, open apostacy, backsliding, and defection of Mr. Thomas Linning, Mr. Alex. Shields, and Mr. William Boyd, who, (notwithstanding of their professing to own the same cause and word of Christ's patience, that our highly honoured martyrs had sealed with their blood,) after the Prince of Orange's arrival into England, they did quickly turn aside from the right way of owning the Lord's covenanted cause and testimony; and first by treacherous and under-hand dealing, and afterward openly and avowedly, they did all that possibly they could by corrupt arguments, doctrine, and persuasions, to bring the whole suffering remnant, who were owning the Lord's covenanted cause in this kingdom, into a deep compliance, and sinful confederacy, with the bloody perjured apostates, who had shed the blood of the Lord's faithful witnesses in this land. Yea, unto an union, and conjunction with prelates, malignants, erastians, and sectarians, and all the people of these abominations that they had been witnessing against. And by their practice, and evil deeds, as well as by their words, they made it evidently to appear, that they were unstedfast, and perfidious, in the Lord's cause and covenanted way; by their taking the malignant interest of the Prince of Orange, in a declaration published by them at Douglas, January 4, 1689; and in the covenants as sinfully renewed by them at Borland-hill in Lesmahagow, March 3, 1689, by their proclaiming the Prince of Orange's declaration for Scotland at the market cross of Glasgow. By their guarding, and supplicating of the black, bloody, perjured, pretended convention of estates; by their joining in the Angus regiment; by their owning, supplicating, and submitting to that scandalous, erastian, pretended general assembly, which sat at Edinburgh in October and November 1690;

and in their submission thereunto, condemning the Lord's righteous cause, and themselves for once owning the same. And finally, by joining with, and continuing in the communion of this erastian church; and fully owning the prelatic malignant state and army to the end of their time. Into which sinful courses of apostacy, backsliding, and defection, they involved (with themselves) the greatest part of these who formerly owned the Lord's covenanted cause. Against which course of apostacy, backsliding, and defection, from the true state of the Lord's covenanted cause, I leave this my dying witness and testimony

25. I leave my witness and testimony against the great sin of these three covenanted nations, Scotland, England, and Ireland, for admitting to the crown and government of these covenanted nations, the Prince and Princess of Orange, the Princes of Denmark, and the Prince of Hanover and his son, as Kings and Queens; because all of them were plainly excluded from such royal dignity, power, and trust, (as to reign over a people in covenant with the Lord) by the word of God, Deut. xvii. 15. Ex. xviii. 21. 2 Sam. xxiii. 3. Neh. vii. 2. Rom. xiii. 3, 4. by the national and solemn league and covenant, by the coronation oath of Scotland, and by our good reforming acts of parliament, particularly act 8, parliament 1, King James VI. and act 26, session 2, parliament 2, Charles II. and the act of the commission of the General Assembly at West-kirk, August 13, 1650; which was ratified that same day by the Committee of estates; because all of them were of a false erronious religion, Lutherian or prelatic; and none of them were professors of the true religion of Christ Jesus; fearers of God, haters of covetousness, faithful and just, of known integrity, approven fidelity, and constant good affection, and zeal to the

cause of God, as all rulers should be. And as I do detest and abhore, all the sinful excessive lustings, that have been in this nation, (even in some of our godly reformers, as well as others,) after that wicked, ungodly, treacherous, bloody race, and posterity of the Steuarts; so, I do hereby leave my witness and dying testimony against the same. And as I am fully persuaded, that the Lord hath long plagued this land, with many sore and heavy judgments, especially with a long continued lamentable deformation of religion, for excessive lusting after the name, and still continuing the posterity of the wicked ungodly Steuarts upon the throne of Britain; so I am fully persuaded of it, that national reformation, and righteousness according to the word of God, and our solemn covenants, shall not be established by law, in these three covenanted kingdoms, Scotland, England, and Ireland, until the Lord remove all the posterity, issue, and offspring of that wicked, ungodly, treacherous, bloody race of Steuarts (who sold themselves to work wickedness before the Lord in these covenanted nations; and caused these nations by force and flattery, to forsake the right way of the Lord, and to follow them in their abominable courses of apostacy and perjury,) as far from the throne of Britain, as he removed the posterity and offspring of wicked Jeroboam, the son of Nebat, who made Israel to sin, from the throne of Israel, 1 Kings xiv. 10. and xv. 29.

26. I leave my witness and testimony against the great sin of the pretended king William; particularly his swearing to maintain and defend prelacy in England and Ireland; tolerating popery freely in Ireland; protecting and tolerating sectarian heretics, (while defiling the land with their blasphemous heresies) in England; establishing church government in Scotland, by usurped erastian supremacy, according to that which is called the claim of right, upon the

inclination of the people, and conform to the 114th act of parliament 12, of James VI. June 5, 1592; which was an erastian foundation, that put the supreme power of appointing general assemblies in his own hand; and in consequence thereof, his usurping an ecclesiastic supremacy over the church, which he practised, by calling, adjourning, and dissolving of general assemblies at his pleasure; by appointing diets, and causes of fasting and thanksgiving, and commanding the same to be observed by his erastian power; and by prescribing of court qualifications to ministers, as the swearing and subscribing of the oath of allegiance, and bond of assurance; and praying for him, &c. By which ecclesiastic supremacy, he took the crown from Christ's head, (who is the only alone king and head of his church,) and put it upon his own head by this usurpation. His entering into leagues and confederacies with idolaters at home and abroad; his espousing the Pope of Rome's quarrel, in his declaration of war, at Hague, Feb. 1691, of which this is the first article: "We will never make any peace with Lewis XIV, till he has made repairation to the Holy Sea, (that is the Sea of Rome,) for whatsoever he has acted against it; and until he has annulled and made void all these infamous proceedings against the holy father, Innocent the Eleventh." That was the Pope of Rome whom he called the holy father, which undoubtedly is the Pope's name of blasphemy. And by this it is evident how highly he esteemed the Roman antichrist, the Pope of Rome. His neglecting to bring these, who had been the bloody murderers of the Lord's people in the time of persecution, to condign punishment, according to their just deserving; but instead thereof, did advance them into places of power and public trust, in his pretended judicatories and armies, as if they had been men of a blameless

conversation. And his imposing and lifting cess and other taxations to maintain himself, and the men of his confederacy, in carrying on of his and their self-interests, and malignant designs, upon the ruins of the work of God, in these three covenanted nations.

27. I leave my witness and testimony against the great sins of that wicked Jezabel, the pretended queen Ann, for her swearing to maintain and defend prelacy in England and Ireland; tolerating of popery in Ireland; defending and tolerating many sectarian heretics (while defiling the land with their errors and heresies) in England; swearing to maintain this erastian church in Scotland, in her erastian constitution, as settled by that which is called the Claim of Right. Investing herself with, and exercising the same erastian ecclesiastic supremacy over the church, which her predecessor, the pretended king William, usurped and exercised. Her carrying on and concluding the black, sinful, unhappy, unhallowed, incorporating union betwixt Scotland and England; by which, we in Scotland, have lost all our antient privileges, sacred and civil, and are brought into a perpetual bondage and slavery (as far as she and the rest of that wicked ungodly crew, who assisted her to carry it on, could bring us,) to the will and lusts of the proud prelates of England. And in consequence thereof, her restoring abjured prelatic curates to the free exercise of their idolatrous English popish ceremonies, and abominable superstitions in Scotland; and granting an almost boundless toleration to sectarian heretics, to subvert souls, and to defile covenanted Scotland, with their errors, heresies and blasphemies; and restoring popish patronage in its full vigour in Scotland, whereby christian people are deprived of their undoubted scriptural right of choosing and calling their own pastors. Her carrying on and concluding of peace, with the then bloody pa-

pist and tyrant called the king of France; her imposing old and new taxations, to maintain and uphold her on the throne of iniquity. And all her other iniquities and abominations, I hereby testify against.

28. I leave my witness and testimony against the great sins of the pretended king George I; particularly his swearing to maintain and defend prelacy in England and Ireland; tolerating popery in Ireland and prelacy in Scotland; protecting and tolerating of sectarian heretics in England and Scotland, whereby these nations are greatly defiled with many errors, heresies and blasphemies. Swearing to maintain and defend this erastian church in Scotland, in her present deplorable, adulterate, erastian constitution. Continuing in the habit and exercise of the blasphemous ecclesiastic erastian supremacy, according to the example and practice of his wicked predecessors. His entering into sinful alliance and confederacy with the popish idolaters of Germany and France, &c. His dispensing with the law of God, which requires, that an oath for confirmation shall put an end to all strife, Heb. vi. 16. By confirming that wicked law of his predecessor, the pretended king William, which ordains, that the affirmation of these blasphemous heretics called the quakers, shall be accepted instead of an oath; and his oppressing the land with heavy unlawful taxations, for his own and emissaries support, while in a stated standing war against the Lord Jesus Christ, his cause, and kingdom.

29. I leave my witness and testimony against the great sins of the pretended king, George the Second, as his walking in the ways of his ungodly predecessors, since the unhappy Revolution, in maintaining and defending, by his oath and practice, prelacy in England and Ireland, swearing to maintain and defend erastianism in Scotland, tolerating of popery, and secta-

rian heresies, and protecting of sectarian heretics in England and Scotland, tolerating of popery in Ireland, prelacy in Scotland, entering into sinful associations, and confederacies with idolaters, and other enemies to truth and godliness. His most heinous sin, of dispensing with the law of God, which expressly forbids, the suffering of a witch to live, Exod. xx. 18. By making a wicked law, in direct opposition to the same; wherein it is declared, in plain terms, that no person is to be prosecuted for witchcrafts, sorcery, inchantment, or conjuration. His acting directly contrary to the law of God, in that abominable, wicked, ungodly act, that concerns the death of that bloody son of Belial, called captain John Porteous, which plainly justifies and approves of indemnifying of murderers, under the designation of royal mercy, contrary to Gen. ix. 6. Numb. xxxv. 30, 31 Admits of informers to be witnesses; and expressly commanded the Lord's day to be openly profaned, by reading the same, in all the churches in Scotland, contrary to the very letter of God's law, which expressly commands all men to keep the Sabbath day holy, Exod. xx. 8. and as a confirmation of his robbing and spoiling the Lord Jesus Christ (who is the only alone king and head of his church) of his crown rights and royal prerogatives; he doth in very plain terms assert, declare and enact, his blasphemous ecclesiastsc supremacy over the church of Christ, by commanding ministers, to read that wicked sacrilegious act, twelve times in the year, on the Lord's day, under the pain of being deprived of sitting or voting in any church judicatory, or enjoying their benefices. As also his indemnifying, and setting at liberty, from the hand of justice, murderers, and other criminals, that deserve death by the Law of God, (as his wicked predecessors have done) whereby he, and they have exalted their own corrupt will, lust, and pleasure, above the divine unerring law, of the ever living, eternal,

and true God, by freeing from death, such as he, by his holy laws, hath appointed to death, and utter destruction, which is monstrous blasphemy. And his imposing many old and new texations upon the inhabitants of this land, to uphold him on the throne of iniquity, that hath for a long time been in a stated standing opposition, to the throne of God, in these covenanted nations. Against all which wickedness in him, and the wickedness of his ungodly predecessors, I hereby leave my dying witness and testimony.

30. I leave my witness and testimony against all pretended parliaments, parliament-men, and parliamentary power, that hath been in Scotland, since the year, 1650. That the act of classes was rescinded, and malignants taken again, into places of public power and trust, in judicatories and armies, contrary to the word of God, our solemn covenants, and good reforming laws. Particularly against that hell-hatched pretended parliament, holden by a company of perjured apostates in the year 1661, which rescinded our glorious covenanted work of reformation, after they had solemnly sworn to maintain and defend the same, and against all consenters to, and approvers of the horrid iniquities, which they framed into wicked and ungodly laws. And against the constitution, and all the constituent members of the pretended British parliament; because it is constituted upon the sinful incorporating union betwixt Scotland, and England, which is a foundation directly contrary to the union, that these nations are sworn unto in the solemn league and covenant, which is founded upon the word of God. And also, because all the antichristian prelatic bishops of England, sit as members of that abominable court, and all the rest of the members thereof, the commissioners from Scotland (by their conformity with the sacramental test) as well as others, are all prelatic; so that it is constitute upon,

as direct plain perjury, as ever was in the world, since both these nations are solemnly sworn (in the solemn league and covenant) to root prelacy out of these nations. And therefore all men and women, within these covenanted nations, who own the constitution and authority of the pretended British parliament, are interpretively guilty of perjury: and of owning the civil places and powers of kirk-men, which is contrary to the word of God, for Christ's kingdom is not of this world, John xviii. 36. which our worthy reformers in Scotland solemnly abjured, at the renovation of the national covenant in the years 1638, and 1639; and as I disown all the pretended parliaments, counsels, and other courts, that have been in Scotland, and England since the year 1650, so I hereby leave my dying witness and testimony against all the sinful, and unjust acts, laws, proclamations, declarations, sentences or executions, &c. that have been enacted, executed and practised by any of them, to the dishonour of God, and wronging of his cause, interest and people, any manner of way whatsoever. And against all sinful oaths that are contrary to, and inconsistent with the oath of the national, and solemn league, and covenants, that have been imposed upon any persons, by any pretended authority since that time. Particularly, the oath called the tender, sworn to Oliver Cromwell; the national declaration, which abjured the covenants; the oath of allegiance; the oath of supremacy; the bond of peace; the Highland bond; the oath of inquisition; the self-contradictory test; and oath of abjuration, in the days of bloody Charles the Second. The oath of allegiance to the bloody Duke of York. And the oath of allegiance, bond of assurance, and oath of abjuration, imposed several times since the woful revolution; and all other unlawful oaths and bonds whatsoever.

31. I leave my witness and testimony, against the sin of persons of all ranks and degrees whatsoever, within these covenanted kingdoms (especially these in Scotland) for owning and upholding, upon a throne of iniquity, these pretended supreme magistrates, who have been unlawfully exalted, to reign and rule over these nations, upon the ruins of the covenanted work of reformation, since the woful revolution. By taking any post, honour, or preferment from them. Serving them in any office whatsoever, answering their pretended courts, in pursuing or defending law-suits, witness bearing, or any other way whatsoever. Supplicating, or addressing them for their favour: yielding sinful obedience, and unjust subjection, to any of their unlawful acts, laws, or proclamations. Paying them cess, supply, excise, hearth-money, pole-money, militia-money, or any other taxation, unjustly imposed by them, for their support and upholding. Raising of levies, or militia men for their defence; joining with their armies in any capacity; fighting in their quarrels, or appearing for their interest, any manner of way; giving them the designations, that are due to lawful magistrates, or praying for them in that station, employing of their perjured clerks, or noters, to write contracts, rights, or securities of any sort, whatsoever; making use of stamp paper, which pays a direct tribute for upholding the throne of iniquity; giving oath before any of their pretended judges, upon any account whatsoever, either publicly in their pretended courts, or privately in their pretended clerks chambers. And above all others, I leave my dying witness and testimony against the pretended representatives of Scotland, for betraying their trust, by making choice of, and exalting such men and women, to reign in, and rule over covenanted Scotland, as were, and are enemies to our covenanted work of reformation, which all in this land, are

solemnly bound and obliged to maintain and defend. By which treachery of theirs, this whole nation (a very few excepted) is brought under the deepest of perjury and apostacy, which hath a loud cry to heaven for vengeance upon the inhabitants of this guilty nation, especially upon these pretended representatives, whose hands have been, and yet are chief, in all our national trespasses.

32. I leave my witness and testimony against the constitution, and all the constituent members of that pretended general assembly, which was called to meet at Edinburgh, in the month of October, 1690, by the pretended king William's erastian power; because it was not constitute upon the divine authority of the word of God, according to our true presbyterian principles, sworn unto, in our national and solemn league and covenants; but upon an antiscriptural and erastian foundation, contrived by the then pretended parliament, approven of, and authorised by the pretended king William. And tamely submitted unto, by that erastian, pretended general assembly, which was the inclination of the people, and an old rotten erastian act of parliament of the date June 5th, 1592, being the 114 act of the twelfth parliament of James the Sixth, which established an erastian power, in the king's hand, to appoint time and place, when and where general assemblies should be holden. All this is plain and evident from that which is called the Claim of Right, April 11th, and the third act of the pretended king William's first pretended parliament, July 22d, 1689. And the 5th act of the same pretended parliament, June 7th, and the pretended king William's letter to that pretended general assembly, dated at Kensington, October 10th, 1690. And because all the constituent members thereof, were guilty of public scandal unremoved; by complying with some, moe or fewer of these scandalous public sins

following: viz. Joining with the public resolutions of bringing into places of public power and trust, the malignant enemies of God and godliness, who had been justly excluded from the same, by the word of God, our solemn covenants, and good reforming laws of kirk and state. Complying with Oliver Cromwell, in his usurpation over these covenanted kingdoms, in things both religious and civil, swearing his tender, and conniving at his sectarian toleration. Complying with abjured prelacy, contrary to the word of God, and our solemn covenants, which abjures the same. Deserting their flocks, and lying by from the exercise of their ministry, at the command of the bloody tyrant Charles Steuart. Embracing of, and complying with, some one or other of the tyrant Charles Steuart's church-renting, reformation ruining indulgencies and indemnities; whereby they changed the holding of their ministry, which they professed to have from Jesus Christ, the only alone king and head of his church; and took a new holding, and new prescriptions from men, whereby they became the servants of men, and approvers of that tyrant's blasphemous ecclesiastic supremacy, from which these indulgencies and indemnities flowed. Accepting of, and giving thanks for, the bloody duke of York's antichristian toleration; which bound them up from preaching any thing against popery, prelacy, perjury, persecution, and tyranny, or any other thing that then could have a tendency to alienate the hearts of their hearers from him, and his pretended government. Swearing some one or other of these conscience defiling oaths, which involved all such as swear them, in deep perjury. Or were some way guilty of shedding the blood of the saints, either directly, or indirectly; by aiding, assisting, strengthening, and upholding these who were the direct shedders of it. And many of them did condemn the

state of the testimony, which the faithful martyrs sealed with their blood. And therefore, since their constitution was antiscriptural, and erastian; and all their constituent members publicly scandalous; I justly may, and hereby do testify against and disown, that which is called the revolution church establishment: and denies it to be the true covenanted presbyterian church of Christ in Scotland. And I do positively disown, and testify against, all their unlawful acts, ratifications, declarations, admonitions, sentences, or censures that have flowed from them, or their pretended commissions, by virtue of their pretended ecclesiastic authority. And, moreover, I do hereby disown and testify against the constitution, constituent members, and pretended authority, of all the pretended general assemblies that have been in Scotland since the year 1650, to this very day.

33. I leave my witness and testimony against all the sinful courses, that the erastian ministers of this backslidden erastian church of Scotland are guilty of; whether in omission or commission; particularly against these sins following:—Their profound satisfaction with the erastian constitution, which their pretended rulers established them upon. Their omitting to assert, and plainly and positively to declare, by act of assembly, that Jesus Christ is the only alone king and head, Lord and law-giver, of his church. And the church her intrinsic power derived from him, to call, adjourn, and dissolve all her general assemblies, in his name and by his authority, without any dependance whatsomever upon the civil magistrate. And the divine right of presbyterian church government, in opposition to all other forms of church government whatsoever. And never seeking to alter their constitution from an erastian foundation, to a true presbyterian foundation. Their not justifying the cause, which our highly honoured martyrs sealed with their blood; but instead thereof,

they did actually condemn the same, as courses contrary to the order of this church, as is clear from the 5th act of their pretended general assembly, in their proceedings against Mr. Thomas Linning and others. Their not keeping days of fasting and humiliation upon the whole of the land's public sins and breaches of covenant, and enjoining themselves and their hearers, to make public personal confessions, every one, of the public sins that they were guilty of; whereby the Lord was dishonoured, and his people stumbled and offended. Their wilful neglecting to renew the national and solemn league and covenants, and to engage to all the duties contained therein; but instead of this, they have buried them in deep forgetfulness. Their refusing to give just and weighty grievances, an open hearing in their first pretended general assembly, or any redress whatsoever; but did condemn the same unheard, as peremptor mistakes, which was unseasonable and impracticable. Their receiving into ministerial communion, many perjured curates, without requiring any signs or evidences of repentance, for their apostacy, perjury, and other public scandalous sins that they were guilty of. Admitting many to be ruling elders, who were ignorant, scandalous and profane, testers, bonders, liars, swearers, cheaters, drunkards, sabbath-breakers, neglecters of family worship, &c. and some who were some way or other guilty of shedding the blood of the saints, in the time of persecution. Their owning of such for their supreme and subordinate magistrates, as were and are sworn enemies to our covenanted work of reformation, and upholders of the kingdom of Satan; and praying for blessings upon, and success to them, their prelatic and malignant counsels and armies, and antichristian allies; and tamely submitting to all their erastian encroachments made upon the church, (which flows from their usurped

blasphemous ecclesiastic supremacy,) as the calling, adjourning, and dissolving their pretended general assemblies at their pleasure. Appointing to them diets and causes of fasting and thanksgiving; prescribing unto, and imposing upon them ministerial court qualifications, viz. The swearing of the sinful illimited oath of allegiance, subscribing the bond of assurance, and swearing the perjurious oath of abjuration; prescribing to them a set form of words, to be expressed in their public prayer; and commanding them to read, most profanely, that wicked, ungodly, sacrilegious act of the pretended British parliament, concerning the death of that bloody murderer, Captain John Porteous, twelve several sabbath days, openly before their congregations, in the place of public worship, to the great scandal and reproach of religion. Their not witnessing faithfully against, but rather by their practice and prayers, approving of the black, sinful, unhappy, unhallowed union with England; and in consequence thereof, approving of, and owning the civil places and powers of kirk-men, abjured by our reformers, at the renovation of the national covenant, in the years 1638, and 1639; which is plainly evident, since they own and pray for the pretended British parliament, in which the abjured antichristian, prelatic bishops of England sits, as constituent members; and therein they bear the name of blasphemy, being called, the Lord's spiritual. Their subscribing of a formula, which binds and obliges them to continue owners of the woful revolution, erastian constitution of their church, and to make no divisive course from the same. In which formula, they have renounced all doctrines, tenets, and opinions whatsoever, that are contrary to, and inconsistent with this their erastian establishment. And by this our covenanted work of reformation, is by them renounced, since it certainly is contrary to, and inconsistent with, their woful revolution, eras-

tian constitution and establishment. Their great unfaithfulness, in not making right application of their doctrine to their hearers, by preaching up impartially all necessary duties, and by preaching faithfully, fully, and freely, against all the reigning sins and iniquities of persons of all ranks and degrees that are publicly known, without respect of person; especially the public sins of great men, who are chief in all the transgressions that are committed in this land against the Lord of Hosts, and the sins of the place where they live. O! how guilty are they before the Lord, of the blood of many perishing souls, for their great unfaithfulness this way, in not making faithful application of their doctrine, by preaching up all the duties that all men and women in covenanted Scotland are solemnly bound by covenant to practise; and against all the public sins and iniquities that the Lord is angry with this generation for. All their corrupt doctrine which is preached by some, and connived at by others, that hath a tendency to establish man's own self-righteousness, (as if salvation could be merited by the works of the law, which is impossible,) to the disparagement of the free grace of God, and way of salvation revealed in the gospel, which is only, by the imputed righteousness of Jesus Christ, imputed to all that shall be saved out of free grace, and received and rested upon by saving faith alone, which is the free gift of God. So that the salvation of all the elect of God, is only and wholly out of the free grace of God in Christ Jesus; and neither in whole, nor in part, for any thing that any of them can do for themselves. Their unaccountable laxness, and negligence, in visiting and catechising the people of their charge. Their gross polution of the Lord's table, by admitting thereunto, many who are ignorant, scandalous, and profane; and several who joins in the partaking of this holy ordinance of

the Lord's supper, with the idolatrous prelatic church of England, by taking the same upon their knees, directly contrary to the example of Jesus Christ himself, who sat with his disciples, when he first instituted this holy ordinance of his own supper, Matt. xxvi. 20. Mark xiv. 18. So, in this they put no difference betwixt the precious and the vile. Their great unfaithfulness, laxness, and partiality in the exercise of church discipline, in passing without any censure at all, scandalous sins of omission, as the neglecting of family worship, &c.; and also many sins of commission, as drunkenness, cursing, swearing, banning, lying, slandering, oppressing, profane unclean speeches, disobedience to parents, profaning the Lord's day, &c. And not censuring great men as they do mean men, for adultery and fornication; and using all the means that they can, to keep such of themselves as falls into these sins, free from all censure. Their censuring some ministers with deposition and excommunication, for shewing some love and respect to the covenanted work of reformation, and preaching against some of the land's public sins; and yet shewing great respect and favour to some gross heretics, as is evident from their reponing of three old arminian curates, (which they had received into their communion,) after that they had been deposed for Arminiasm. From their freeing of Mr. John Simson, pretended professor of Divinity in the university of Glasgow, of any censure, after he was found guilty of many fundamental errors, which overturned the whole foundation of our true christian faith, that is founded upon, and agreeable unto the holy word of God.

By maintaining that there is a possibility of obtaining salvation, another way than that which is revealed in the word of God, which is only by the imputation of the most perfect righteousness of the Lord Jesus Christ, by an obscure revelation of the gospel,

made to the heathen, &c.; and afterwards when he was found guilty of the Arian, and Socinian heresies, by his denying that God the Son, and God the Holy Ghost, are equal in being, power, and glory, with God the Father. He was but suspended from public teaching and preaching, and was still allowed to enjoy his benifice to his dying day, without any restraint laid upon him to keep him from teaching and venting any errors and heresies that he pleased privately; although he had most blasphemously denied the supreme deity of the Lord Jesus Christ, the second person of the ever blessed, and adorable Trinity, the only Saviour and Redeemer of the elect world; and the supreme deity of the Holy Ghost, the third person of the ever blessed and adorable Trinity, the comforter, and sanctifier of all true believers. And their passing Mr. Archibald Campbell, pretended professor of church history, in the university of St. Andrews, without any censure at all, although he was found guilty of venting and defending many gross pernicious errors, particularly that self-love interest and pleasure, is the sole universal motive, first spring and principle of religious actions, and that human reason is man's guide, in all devotion, whereby it is evident that he prefers self-love, interest, and pleasure, above the love of God, and above the glory of God, which is every man's chief end in all his actions whatsoever; and human reason he prefers above the word of God, which is man's only sure rule, and guide in all actions religious and civil. And several other heretics, are suffered by them, without any censure, to defile the land with their heresies, at their pleasure. Their approving of popish patronage, which is clearly evidenced, by their violent settling many naughty intruding hirelings, who have been thrust in upon parishes, by the patron's presentation, without the call or consent of the generality of the people. Their allowing of frequent transportations, from

smaller to greater benefices, and making merchandizing of the church this way, to uphold their worldly pomp, pride and grandeur; and to live fat and full, upon the ruins of the work of God, in this land; and for this same end, coveting of fields, and farming of land, and making application to their pretended rulers, to get their stipends augmented; by all which they make it evident to the world, that they are greedy dogs, that can never have enough, every one looking for his gain from his quarter, Isa. lvi. 11. who are more taken up in gaining worldly riches to themselves, than in gaining souls to Christ. Their light, loose, gaudy, and untender conversation in their personal walk; pride and vanity in their apparel, and household plenishing; excess and prodigality in their eating and drinking, and many other sins in them, which I cannot now enumerate, which brings great dishonour to the Lord, reproach upon religion, stumbling to the godly, and hardening to the wicked; and hath justly made them base, and contemptible in the eyes of all men; against all which sins of theirs, I hereby testify and declare.

34. I leave my witness and testimony against the sinful compliance, of all men and women, of every rank and degree, that have owned, countenanced, or encouraged, the erastian ministers, of this erastian church, in any part of their pretended ministerial administrations, by calling or hearing them preach, or expound any part of the holy scripture; being examined by them; allowing them to perform ministerial visits, or joining with them in prayer, in their pretended visiting work, or at any other time; taking the seals of the covenant of grace, baptism, and the Lord's Supper from them, or the privilege of marriage; answering their summonses or citations; or subjecting to their pretended judicial sentences, acts, ordinances, or censures; giving oath before any of them, concerning any ecclesiastic matter; addressing or sup-

plicating any of their pretended church judicatories; countenancing of baptismal, or wedding feasts, with such as take these privileges from them; paying them stipends, contributing of money to build them churches or manses; plowing, harrowing, or shearing their glebes, leading their peats or coals, or giving them any honour or service, whatsoever; that the law of God, and laudible laws of this kingdom, makes due to faithful ministers of the gospel: or any thing that can be interpreted, in the least, to be an owning of them, to be lawful and faithful ministers of the gospel.

35. I leave my witness and testimony against all the sinful courses, double deceitful dealings, and dishonesty in the Lord's matters, that hath been in this land, since the woful Revolution, in these ministers and their followers, who have pretended to separate from, and to state a testimony against this erastian church; and yet never owned the true covenanted state of the testimony of Jesus Christ, as clearly stated by this church and nation, betwixt the year 1638, and the year 1649; and contended for, and sealed with the blood of our late highly honoured martyrs, which is founded upon the word of God, Particularly against the sinful ways taken by Mr. John Hepburn, in Orr, and his followers, who notwithstanding of their making a great profession of owning the covenanted work of reformation, and witnessing against the defections of this erastian church, yet in their practice they did plainly contradict their own profession in this; for Mr. Hepburn did take baptism to his children, and marriage to himself, from some of the erastian ministers; and he, and some of his people did sometimes hear some of them preach, yea, he employed some of them to preach in his own pulpit, to his own congregation in Orr. And he, and the people that followed him, did answer their summonses and citations, and address, and supplicate

their pretended church judicatories; and sometime he came under a sinful obligation to them, and did recommend such of his party, as fell into fornication, or adultery, to satisfy, by public repentance, for the same, before the erastian minister of the parish where they dwelt. And his party did pay the present erastian ministers stipends, as if they had been faithful ministers of the gospel. And he and they did own the pretended civil government, as other compliers in the land did, by paying them cess and other taxations; answering their pretended courts, in pursuing and defending law suits, and swearing before them, &c.; praying for them in the station of rulers, and appearing in arms for their defence, in the year 1715, &c. And they did contemn, and condemn, such as out of respect to the glory of God, and love to his covenanted cause, durst not join with them in such excesses of defection, from all which it is evident, that their pretended testimony for the covenanted work of reformation, and against defection, was nothing but a mere blind; and therefore, I testify against the sinfulness of their way. Also, against the sinful ways of Mr. James Gilchrist, in Dunscore, and Mr. John Taylor, in Wamphray, and their party, who professed to state a testimony against defection, and for Christ and his covenanted cause; and yet in the mean time thereof, did own, and uphold Christ's stated enemies, both in the church and on the throne of iniquity, by paying stipends to the erastian ministers of this erastian church; and paying cess, and other taxations to the pretended rulers; answering their pretended courts, upon any occasion, that called them thereunto; and appearing in arms, for their defence, in the year, 1715; and afterwards boasting of their loyalty, for their so doing, and other compliances, in conformity to the practice of the rest of the backsliders in this land, in all that concerned the pretended civil government, and governors; all which I

testify against: and likewise against Mr. John Adamson, pretended preacher, and his party's sinful ways, who, after that he and they pretended to seperate from, and to state a testimony against this erastian church; and to own the covenanted work of reformation, yet still owned the ministers of this erastian church, so far as to pay them stipends, &c.; and not only owned the present pretended rulers, by paying them cess, and other taxations. And owning and answering their pretended courts, as they had any occasion so to do; and did conform fully to own and obey them in every thing they were called to; but also he did, with a great deal of unchristian railery condemn the Lord's faithful witnesses, who in the time of persecution, and since the woful revolution, did disown the unjust government of tyrants and usurpers; and he being but a pretended preacher, he did intrude himself into the office of an actual minister, without either trial, or ordination, by any presbytery, or legal call from any people, or any thing like an extraordinary call from the Lord; and in consequence thereof, did baptise children, and did marry other people, and himself also; and excommunicate whom he would, and did presumptuously counterfeit the renewing of our solemn covenants, by imposing upon his party, an oath of his own devising instead of them, which he and they called, the renewing of the covenants. Against all which sinful ways of his, and the people's sin, who owned him to be a minister of the gospel, any manner of way, I hereby testify and declare. I do also testify against the sinful ways, of that poor naughty mercenary hireling, Mr. Hugh M'Henry, once in Dalton, who after that he was deposed by the erastian ministers in that bounds where he was, he did separate from this erastian church, and made a great profession of love to, and zeal for our covenanted work of reformation, and willingness to join with the owners thereof. And

yet when his profession was at the greatest, he still owned and contended for the owning of the pretended rulers, who then were malignant enemies to the cause of Christ, and all the true lovers thereof; and did shew himself to be so insatiably greedy and covetous of worldly gain, that he would be a minister to no party, unless they would oblidge themselves to give him a certain sum of money for his maintainance. And after that he went to England, and Ireland and back to Scotland, and in every place where he did preach, baptise children, and marry people when so imployed; either by nominal presbyterians, or professed prelatics, in a mercenary way, for pieces of silver and morsals of bread, &c. as he and his employers could agree; for marrying persons clandestinely concontrary to the word of God and order of the church of Scotland. He was imprisoned in the tolbooth of Glasgow, whereupon he declared himself to be one of the communion of the prelatic church; and pled for his liberation from prison, from the toleration of prelacy and prelatic curates in this land, which he obtained; and thereby made a fair discovery of his naughtiness. And as I do hereby testify against all his sinful ways; so, I do likewise testify against the sin of all such in Scotland, England and Ireland, as employed him to preach, baptize, or marry, or gave him any countenance or encouragement whatsoever, as a minister of the gospel. As also, I testify against all the sinful ways of these called the seceding ministers, for the grounds and reasons contained in the declaration published against them, Dec. 18, 1740, which I was the principal author of; for which testimony against them, I have ever since that time, had solid peace with God, and my own conscience. And besides their sins therein testified against, I do hereby bear witness against their intollerable pride, in over-valuing of themselves, and under-valuing of all others. Particularly, their lying upon, abusings and

slanderously reproaching of all such in this covenanted nation, as cannot with them, walk so far contrary to the word of God, and our solemn covenants, as to own the present pretended king George, who is a sworn enemy, and sacrilegious robber of the Lord Jesus Christ, who is the only alone king and head of his church, of his kingly power and glory, by the blasphemous supremacy in matters ecclesiastic, which he hath usurped and practised, to be their lawful king; nor own the abjured bishops and prelates of England, &c. to be their lawful rulers, with the odious name of the anti-government party, anti-government men, &c. which charge is so villainously false, that I am sure that they cannot prove, that there is so much as one anti-government man among all these that they maliciously abuse with this nickname, which they have forged out of malice and envy against them. For anti-government men, are men who are against all government, and are for no government at all; whereas, the men that they reproach with this false calumny of their own invention, are declaredly for all lawful government and governors that are agreeable to the word of God, and our solemn engagements. Against their self inconsistency, in that which concerns, what they call the religious clause of some burgess oaths; for although all of them pretend to be separate from this erastian church; yet one part of them called the Burghers, both owns and contends for the lawfulness of that very clause of the burgess oath, which according to the sense of the imposers thereof, plainly declares, that the religion presently professed by this erastian church, is the true religion sworn unto in the burgess oath, that the swearers thereof are to abide by all the days of their lives; so that they pretend to separate from that religion, which by oath, they acknowlege to be the true religion, which I am sure is

a mere self inconsistency. And as for the other party called the Anti-burghers, although they have contended against that religious clause of the burgess oath, so far as to excommunicate their brethren who defended the same; yet in manifest contradiction to this, they allow all their own followers (who are burgesses,) to keep, hold, and retain their burgess oath, insert in their burgess ticket, and to enjoy all the privileges which they have purchased by swearing the same. Whereas, if they had dealt faithfully in this matter, they should have obliged all their followers, (that are burgesses,) under the pain of censure, to surrender and give up their burgess oath, (which is a bond of iniquity,) with a testimony against the sinfulness thereof; and to have renounced all privileges that ever they had enjoyed thereby, for the time to come. But whoever will consider the ways of the Seceders rationally, they will find that they are neither consistent with the truth, nor with themselves; and that notwithstanding of all the heat that hath been among them concerning the burgess oath, that practically they are all one and the same. Against their unsound antinomian doctrine, in denying that saving faith, which is the free gift of God, and act of the believer, is in any sense the condition of the covenant of grace, on the believer's part; and affirming that assurance is of the essence of faith, &c. Against their mock renovation of our national and solemn league and covenants, by swearing, and causing their followers to swear a bond of their own devising, and then giving that out to be a renewing of our covenants; against their most corrupt ridiculous, and abjured principle and opinion, concerning the kings or supreme magistrates, that should be owned and obeyed by all men in these three covenanted nations of Scotland, England and Ireland, which is, that whoever is chosen and established in that office, by the better or greater part of these na-

tions representatives, should be owned and obeyed by all the people therein. By this corrupt principle of theirs, they lay aside all scriptural and covenant qualifications, that all kings and princes that have a right to reign, or rule here, should have; and makes nothing a necessary qualification for them to have, but only that they be chosen and set upon the throne by the plurality of the votes of such as are concerned in making the choice. So, that by this principle of theirs, they have made it evidently to appear, that if the greatest part of the pretended representatives of these covenanted nations, should elect, and set up as king upon the throne of Britain, the worst heathen in the world, the grand Turk, or the Pope of Rome, who is antichrist; it would be the duty of all the people in these covenanted nations, (accoring to their ridiculous notion,) to own him as their lawful king and sovereign. And by this they have given full assurance to the popish pretender, that if ever he can obtain the votes of the plurality of these who are called by them, "the Ephori, or primores Regni," to be king of Britain, that they will assuredly own him to be their lawful king and sovereign; and obey, support, and uphold him in that station, as they would also own a heathen, the Turk, or Pope, if so set up. From all which it is evident, what great enemies they are to the true state of the covenanted cause of Christ in these covenanted nations. O! my soul, come not thou into their secret! Mine honour, be not thou united unto them! Therefore, as formerly I did, so now again I do testify and declare against all their sinful ways, and against the sin of owning them to be ministers of the gospel, any manner of way, as is already expressed in our declaration published against them.

36. I leave my witness and testimony against the sinful intrusion of John and Andrew Harlaws, once

in Cotmuir, who after they had fallen into several doting delusions, did usurp the holy office of the ministry of the gospel, without being any way qualified for the same; without the trial and ordination of any presbytery, and without any lawful call thereunto, either ordinary or extraordinary. I do therefore testify and declare against their sinful intrusion, and usurpation of that office, which in no way appertained unto them; and against all the delusive discourses vented by them under the name of lecturing, and preaching; and their abusing and profaning of the holy word of God thereby. Against their bold presumption in taking upon them to administrate baptism, which is a seal of the covenant of grace; and the vow, or covenant of marriage. And against the sin of all these deluded creatures, who did hear their discourses; and take that abused privilege of baptism and marriage from them; and any other way strengthened or encouraged them in their abominable intrusion, usurpation and delusion.

37. I leave my witness and testimony against the sin of the suffering remnant of the covenanted church of Christ in Scotland, (whom the Lord singularly honoured, above all parties in this land, to own his covenanted cause,) of their calling, embracing, and receiving of Mr. John M'Millan, in Balmaghie, to be their minister; and that before he gave any real signs and evidences of his grief and sorrow, for his sin and defection of deserting the Lord's covenanted cause, (after he had for some time professed to own it,) and joining again in communion with this erastian church; and taking licence and ordination from some of the erastian ministers thereof, &c. And for tampering for agreement with Mr. John Hepburn, and his corrupt party. And after that he had given many signs and evidences of his unsoundness in judgment and instability, and changeableness of practice concerning the Lord's cause that they were

owning; and had devested himself of all ministerial power and authority that ever he could pretend to, by subscribed papers under his hand; and by lying out of the exercise of his ministry a considerable time; which lamentable defection of theirs, of calling and embracing of him to be their minister, brought them into a sinful conjunction with the malignant party in Balmaghie, and other places, that he continued to be a minister unto, in every thing as he did to them.

38. I leave my witness and testimony against all the sinful ways of Mr. John M'Millan; particularly his deserting of the Lord's covenanted cause and testimony, after he had for some time professed to own the same; and joining again with this erastian church, after that he had for some time separated himself from her communion. His tampering and trafficking with Mr. John Hepburn, and his corrupt party, for union and agreement with them. His divesting himself of his ministry, by subscribed submissions to this erastian church; and in consequence thereof, laying aside the exercise of his ministry half a-year without preaching any. His unstraight and deceitful dealing in seeking after union and agreement with this erastian church, (after that the ministers thereof had deposed him,) and with the suffering remnant at the same time. And then, when by no means that could be used by himself and the parishoners of Balmaghie, he could get agreement made with this erastian church, because she would not have him; he feignedly professed to own the Lord's covenanted cause and testimony; and thereby got an union and agreement concluded with the Lord's suffering remnant. His sitting in session with his corrupt erastian elders at Balmaghie, baptizing the children of the compliers, with the times defections there; and taking stipends from them, after that he

had received the suffering remnant's call, and was become their minister. And also baptizing the children of compliers with the time's defections, of several denominations, wherever it was desired, where he had occasion to preach. His marrying with the present erastian ministers, after he had declined keeping communion with them. His presumptuous renewing of the covenants, at Auchensaugh, July 24, 1712, without confessing and forsaking of the courses of defection that he was at that time in the practice of, and still continued in. His swearing of the covenants with such explication and application, as bound him by oath and subscription, against owning of the present pretended government; and yet notwithstanding of this, he admitted to the Lord's table, and the other seal of the covenant of grace, baptism, many who openly owned the present pretended government and governors, by cess-paying, and courts answering, &c. His owning, by addressing the pretended king George the First, contrary to his profession, oath, and subscription, and after that defending the same. His condemning the Lord's cause and covenanted testimony, and the owners thereof, in a scandalous libel which he sent to the general meeting, May 9, 1715, called his grievances. His unaccountable laxness and negligence in preaching, visiting, and catechising of the people that he had the charge of. And all that he did publicly first and last, to the dishonour of God, wronging of his cause, and vexing, grieving, scattering, and dividing of his people.

39. I leave my witness and testimony against the bold sinful presumption of Mr. John M'Millan, and Mr. Thomas Nairn, in their taking upon them to constitute themselves into a presbytery, while they were reeking in their public defections, unconfessed and unforsaken. And for their pride and vanity in calling that pretended presbytery of theirs, the re-

formed presbytery, while there was no reformation to be seen in their ways, but a continued deformation. And their pretending to licence and ordain men to the work of the ministry, as if they had been a lawful presbytery. Their presumptuous renewing of the covenants at Crawfordjohn, July 18, 1745, without either them or their people who joined with them in this work, making a particular personal public acknowlegement of the public sins and defections that they were guilty of. As also, I do testify against them, and the other two pretended ministers that they pretended to ordain, viz. Mr. Alexander Marshall, and Mr. John Culbertson, for continuing still to baptise scandalous compliers children, according to Mr. M'Millan's constant practice. And for their polluting of the Lord's table, by admitting of scandalous compliers, who were guilty of the public defections of the time, to be partakers of this holy, sealing ordinance of the Lord's supper, without requiring of them, the confessing and forsaking the evil of their doings; and for not preaching faithfully and freely against all the public sins and defections that these covenanted nations are guilty of; especially the abominable sins of the throne of iniquity, and the sin and iniquity of supporting and upholding of that wicked ungodly sacrilegious throne, by paying of cess and other taxations, &c. And their not preaching up all the duties of the day, in order to carry on a faithful testimony for all truths, and against all defections impartially, especially the defection of conjunction with the owners of the malignant interest; a sin which they are deeply involved in themselves, by giving church privileges to such as openly and avowedly owns the malignant interest. To this I must add, that with the greatest of abhorrence, I leave my witness and testimony against the plain, palpable perjury of Mr. Thomas Nairn, which he hath evidenced clearly by returning

to the communion of this erastian church, after that he had, with his hand lifted up to heaven, sworn the national and solemn league and covenant, with such explication and application, as bound him by oath and subscription against joining in communion with this erastian church, as long as she continues in her defection.

40. I leave my witness and testimony against the sin of owning Mr. John M'Millan, Mr. Thomas Nairn, Mr. Alexander Marshall, and Mr. John Culbertson, to be faithful ministers of the gospel, any manner of way, since they were never straight, honest, nor faithful, in owning of the Lord's covenanted cause. But were, and still continued in a course of defection and conjunction with the owners of the malignant interest of these pretended rulers, who have been, or are, in a stated standing opposition to Jesus Christ, his crown and kingdom. By joining with them in the highest of church privileges upon earth; by admitting them to the seals of the covenant of grace, baptism and the Lord's supper, without requiring them to confess and forsake their public sins and defections. And especially against such as aided and assisted them in their defections; by giving known scandalous compliers testificates to get church privileges, by concurring with, and assisting of Mr M'Millan in his foul courses of defection, of owning by a supplication, the pretended king George the First, contrary to his and their profession, oath, and subscription, and defending the same. His marrying several times, with the time-serving erastian ministers, &c. And against such as for a time separated from, and witnessed against Mr. M'Millan and his backslidden courses of public defection; and for a time did join with such as owns the true state of the Lord's covenanted cause; but afterwards, (for some self end or other,) did make defection from the truth, separated from the owners thereof, and re-

turned to their vomit of defection, by joining again with Mr. M'Millan, whereby they justified him in all his defections, and condemned themselves and others, for witnessing against the same. And some of them became sad and grievous reproachers of the Lord's cause, and such as the Lord honoured to continue stedfast in owning the same.

41. I leave my witness and testimony against the sin of the suffering remnant of the church of Christ in Scotland, of calling, receiving, and embracing Mr. John M'Niel, to be a preacher of the gospel to them, without his giving any signs or evidences of his sorrow, for the sins of deserting the Lord's covenanted cause and testimony, which he formerly owned with them; joining with this erastian church, and taking his licence to preach from the erastian ministers of the same; joining with Mr. John Hepburn, both as his hearer and presenter, &c. And against Mr. John M'Niel's sinful ways, after that he was called by the suffering remnant to be their preacher; particularly his concurring with Mr. John M'Millan, in carrying on of his defections, and giving no testimony against the same; his classing the present erastian ministers in public preaching, making a better and worse sort of them, while all of them were (as they yet are,) carrying on the same complex course of defection, in their corrupt church and state, in direct opposition to our covenanted work of reformation. His pleading for a mutual hearing of that corrupt man, Mr. John Hepburn, by the suffering remnant, as Mr. Hepburn's people heard Mr. M'Millan and him. By which he endeavoured to draw them more directly from their testimony, into a more gross course of defection, than that which they were in with Mr. M'Millan and him. His praying publicly for the pretended queen Ann, when she was on the throne, which was an owning of her in that station of a queen, which was contrary to his profession, oath,

and subscription. His great negligence in not preaching through the several corners of the land, where his hearers were; and often threatening to forbear preaching, as if the work of the ministry were like a common trade or employment. His withstanding, and protesting against the publishing of a public declaration against the pretended king George the First. And against all that he did publicly, to the dishonour of the Lord, wronging of his cause, and stumbling, breaking, and dividing of his people. And against all who continued to call, hear, and own him as a preacher of the gospel any manner of way, after he gave these discoveries of his unsoundness, unstraightness, and unfaithfulness, in the Lord's covenanted cause and testimony.

42. I leave my witness and testimony against Mr. James Hall, and Mr. Hugh Innes, pretended ministers of the gospel; Mr. Peter Reeky, and Mr. John Cameron, pretended preachers of the gospel; and Mr. William Martin, a pretended student of divinity, and all that sectarian party that are joined in communion with them; for their maintaining and defending of these errors following: viz. That the Lord Jesus Christ, by his death, made satisfaction to the justice of God, for the sins of all mankind, ;—that every man to whom the word of salvation is sent, is bound to believe that Christ satisfied for him in particular;—that common benefits bestowed upon the heathen and other reprobates, are the fruit of Christ's death;—that assurance is of the essence of faith;—that the grace of faith is not the condition of the covenant of grace, upon man's part, to interest him in Jesus Christ;—and, that the civil magistrate derives his office of magistracy from Jesus Christ as he is Mediator. And for their profaning the holy things of the Lord, by admitting unto sealing ordinances, and their church privileges, persons grossly guilty of errors and defection. And also, for their

great unfaithfulness (who pretend to be ministers and preachers) in neglecting to preach faithfully and freely, against all the public sins, backslidings, and defections of this sad sinning time. But instead thereof, they preach up their own errors and delusions, thereby doing what they can to destroy unstable souls, who follow them in their pernicious ways. And I hereby extend my witness and testimony, as far against Mr. John Culbertson, as he agrees with them in all, or any of these errors above mentioned; (though at this time he be out of this kingdom.) And against all who ever owned him, or them to be ministers of the gospel any manner of way.

43. I leave my witness and testimony against Mr. John M'Millan, (old Mr. M'Millan's son,) for his unsound erroneous doctrine, in teaching publicly, that the grace of faith is not the condition of the covenant of grace, on man's part, to interest him in Jesus Christ; and that the government of the kingdom of Providence, is managed by Christ as he is Mediator, as well without, as within the church. Which is a plain evidence, that he is also tainted with this erastian error, that the magistrate derives his office of magistracy from Christ, as he is Mediator. For it is sure, that he who governs the world by his providence, hath appointed governors in the world as his deputies, (such as the civil magistrate is,) to govern the world. But this government of the kingdom of Providence, and appointing of governors over the affairs of this world, such as the civil magistrate is, doth properly belong to God the Creator of all things, and not to Christ as he is Mediator. For his (with the assistance of his colleague Mr. Alexander Marshall,) licensing of Mr. William Martin to be a preacher of the gospel, after that he had owned, and publicly endeavoured to defend, all these errors, that Messrs. Hall and Innes,

and their sectarian party, have owned, and are yet owning and defending; against which I have already testified. For his smooth time-serving doctrine, and not preaching up all duties faithfully, that should be taught in this time of universal apostacy, and defection from the ways of the Lord; nor yet preaching faithfully against all the grievous public sins, errors, and defections of this sad sinning time. For his admitting unto sealing ordinances, baptism and the Lord's supper, scandalous compliers with this time's defections, without requiring of them the confessing and forsaking of the evil of their doings. And for as much as Mr. John Curtis, who was licenced and ordained, (with such ordination as they could give him,) by Mr. Alexander Marshall, and Mr. John M'Millan, is now pretending to be a minister of the gospel; and is joined with, and carrying on the same course of error and defection with Mr. M'Millan. Therefore, I do hereby leave my witness and testimony equally against him, as I do against Mr. M'Millan. And also, against all such as own them for ministers, and Mr. William Martin for a preacher of the gospel, any manner of way.

44. I leave my witness and testimony against all idleness, and all idle persons, who do not follow some lawful employment, and hath a warrant in the word of God. And also, all such persons as follow and practise unlawful employments, that hath no warrant in the word of God; such as pipers, fiddlers, gamesters, lottery-players, dancing-masters, mountibanks, and these base vagabonds that go from place to place with vain shows and pictures, &c. And against all such as do in the least countenance and encourage any of these, by employing of pipers and fiddlers; dancing to their vain, ungodly profane springs, or giving them money for the same. Playing at the games of any gamester or lottery-player, learning to dance, beholding of stage-plays, buying any

thing from them, or giving of money either to danding-masters or mountibanks; going to see shows or pictures, or paying of money for the same, &c. All which practices I testify against, and do utterly abhore, because they are artificial ways of Satan's devising, for the advancing of his kingdom of darkness, and making men and women run on speedily in the broad way that leads to hell and destruction, eternal death and damnation.

45. I leave my witness and testimony against the sinful, superstitious, and idolatrous observation of all these days, which are commonly called festivals or anniversary days, since the Lord in his word hath made no difference of days, except his own holy day, which should be kept holy to himself,) such as new-years day, hansel-Monday, Candlemass-day, Valantine's-even, (and that vain profane custom of writing and drawing Valantines as they call them,) Fastern's-even, and fighting of cocks, Lent, Esther, or Pach; Circumcision-day, Ascension-day, Trinity-Sunday, Paul's conversion-day, Purification of the Virgin Mary, Ash-Wednesday, Palm-Sunday, Good Friday, Pathrickmass-day, Beltan day, Whitsunday, Lamas-day, Michaelmass-day, Hallow-day, Martinmass-day, St. John's day, Yule day, and all others of that kind, abused with idolatrous names, and for idolatrous and superstitious uses. And against the abominable act of the pretended queen Ann, and her pretended British (really brutish) parliament, for enacting the observation of that which is called the Yule Vacancy. And against the observation of days, called the king's or queen's birth-days; particularly, I do detest and abhore the observation of the 30th day of January yearly, for a fast, for that justice which was justly executed in taking away the life of that most bloody tyrant, Charles Steuart the First; and the yearly observation of the 29th of May, for a day of thanks-

giving (which was a grievous mocking of God,) for the birth and restoration of that monstrous bloody tyrant, Charles Steuart the Second, who was born and unhappily restored, for a great plague, and sore scourge and judgment to these three covenanted nations. All which observation of any of these days, I testify against as abominable idolatry.

46. I leave my witness and testimony against the dreadful perjury that this nation is universally defiled with; not only by swearing these public perjurious oaths, which I have already testified against; but also by the frequent repeated oaths sworn by such as trade in candle and leather, and customary custom-house oaths. By pretended magistrates and ministers, burgesses and others, who make use of, or trade in, what is called uncustomed, or prohibited goods, directly contrary to the oaths which they have sworn to their pretended supreme magistrate. By burgesses swearing an illimited burgess oath, and frequent breaking the same. By such as are electors of commissioners to the pretended British parliament, who solemnly swear against taking bud or bribe, &c. for their vote, and yet do really sell their votes, and make merchandizing of their oath and conscience, by taking money or something else for their votes. By false swearing in controversies betwixt man and man, and in oaths of purgation for the scandal of fornication, adultery, &c. By all these ways of perjury, this land is defiled under the inhabitants thereof. And also by the breach of national, baptismal, and personal covenants; against all which I do hereby testify. And against all the oaths of the wicked and ungodly in their ordinary discourses, whether it be by the holy name of God, or by the creature, as by soul, faith, conscience, &c. And against all their cursing, banning, hideous speeches, and hellish imprications. And against the wicked and ungodly pretended magistrates and ministers, for

not punishing and censuring all such, high and low, as are guilty of these grievous God provoking sins. And against all other ways whatsoever, whereby the great and holy name of the Lord, is blasphemed and taken in vain by this wicked ungodly generation; particularly the great sin of the time-serving ministers, and professors of this erastian church, in their keeping a day of thanksgiving (in the year 1713,) for peace with France; and another day of thanksgiving (in the year 1749) for peace with France and Spain, &c. Wherein they did bless God for peace with these limbs of antichrist, who were open avowed enemies to the Lord Jesus Christ, his crown and kingdom, cause, interest, and people; which was a very heinous taking of the Lord's name in vain; if not direct blasphemy, since they blessed him for that which was highly sinful in his sight, being directly contrary to his holy word.

47. I leave my witness and testimony against all witches and witch-crafts, sorcerers and sorceries, inchanters and inchantments, charmers and charms, magicians and magic, wizards and devilish diviners, who take upon them to discover and reveal things that are hid and secret, or to foretell things which are to come; conjurers and conjurations, sooth-sayers and sooth-sayings, fortune-readers, and all that is called fortune reading, users of familiar spirits, and all observers of presages of good and bad fortune, as they devilishly call it; and all such other servants and works of the devil. And against all such as seek unto, or consult with any of these emissaries of Satan, for the knowlege of hid things; as to know who stole their money or goods, or did them any prejudice; or what shall befal themselves or others for the time to come, &c. which is a direct seeking unto Satan, instead of seeking unto God.

And against all the pretended magistrates of this time, for not using all the endeavours that they can to root out and expel all these servants of Satan, and such as resort to them, out of the land that they live in. And against the time-serving erastian ministers that is in this land, for not preaching faithfully and freely against all these servants of Satan, and every one that seeks unto any of them, upon any account whatsoever.

48. I leave my witness and testimony against the great and grievous profanation of the Lord's holy day, that is at this time abounding through the whole land; by idleness in omitting the duties required to be performed upon that day; by spiritual deadness, sleepiness, drowsiness, and unconcernedness, about spiritual matters; by vain, idle, unnecessary, and sinful discourses about worldly affairs and employments; by being at greater pains and expences to feed and nourish the body, by eating and drinking, &c. upon that day than upon other days; yea, some are such desperate profaners of the Lord's holy day, that they are at more pains to feed their very cattle upon this day than upon other days. By sinful recreations, going of journeys, paying of visits, making of banquets, riding of horses, frequenting of taverns, and drinking to excess; by buying and selling of meat, drink, milk, tobacco, snuff, and other things; by driving of cattle to fairs and markets; by sounding of trumpets before the pretended lords of justiciary, warning of tenants to flit and remove from their possessions, at church doors; and at the same place, crying of roups, and warning people to answer pretended candle courts, &c. And by reading of vain proclamations, acts and intimations, at church doors, and from pulpits, or presenters seats, about the things of this world. Against all which, and every other way whatsoever, whereby the Lord's

holy day is profaned, and the impression of keeping it holy to the Lord, is worn away from among people professing christianity, I hereby testify.

49. I leave my witness and testimony against all parents, who have children, and are not at pains and diligence to instruct them in the knowlege and fear of the Lord, by making them acquaint with the true and necessary principles of the true reformed christian religion; especially the way to obtain eternal life and salvation, through the imputation of Christ's most perfect righteousness; the absolute necessity of the work of regeneration upon the soul, wrought by the Spirit of God; the necessity of a holy conversation, by abstaining from all sin and the appearance thereof; stating and carrying on a continual warfare against Satan, the world, and indwelling sin; and performing of all duties that they owe to God and man, &c. And against all that are not examples of soundness in the faith, and holiness in conversation, to their children. And against all obstinate rebellious children, who have godly parents that endeavours to instruct them in the knowlege and fear of the Lord; that will not hearken to the good counsels, admonitions, instructions and rebukes of their parents, nor follow their example in these things that are good and profitable, for the glory of God, and salvation of their souls; but contemns all the pains that is taken upon them, and continues in the way of wickedness. And against all masters of families, of every rank and degree, who do not keep up and perform the worship of God in their family, duly every morning and evening, by singing some part of a pslam, reading a portion of the Lord's word, and prayer; and that at such seasonable times, as their families are in a capacity to join with them, without being overcome with drowsiness and sleep, by reason of being unseasonable early, or late in performing the same.

And do not instruct, catechise, or admonish, and rebuke all their family; and thereby endeavour to the uttermost of their power, to promote knowlege, piety, and holiness, and to discourage ignorance, and to restrain all manner of vice and wickedness, in all that are under their charge. And against all servants who willingly serve such masters, as do not keep up the worship of God in their families. And against all persons that are come to the years of discretion, who do not seek the Lord frequently by secret prayer, and use all the means of his own appointment, (that they can have access to use,) to interest them savingly in Jesus Chsist; and to put them in a capacity to glorify God in all things that they do; which is the chief end of their creation; and to enjoy him in time and to eternity, which is the only chief happiness of all the elect world.

50. I leave my witness and testimony against the blood-shed and murders that this land is defiled with, (besides the blood of the saints, which was shed like water in the time of persecution, that I have already testified against.) As all murders committed out of envy and malice, or for some base self end; unnatural self-murders, by the instigation of Satan; and the many unnatural child murders, by lewd women, to hide and conceal their sin of uncleanness, either by using means to murder the fruit of their womb, by causing abortions, (which is actual murder,) or by murdering the child after it is come to the world. And against all women that hide and conceal their being with child, out of a design to murder it some way or other. For although, some times, such lewd women are frustrate of their design by the Lord's providence, who preserves the child alive; yet, in God's account, all that have that design are murderers. And against all such as assist such women in their murdering designs, either by causing of abortions or otherways. And against all such as seek,

or grant remissions and indemnities to free murderers and other criminals, who deserves death by the law of God, from the hand of justice. And against all, who for self-advantage, or out of malice, hatred, or envy, murder their neighbours, either in their estate and means, or in their good name, fame, and reputation.

51. I leave my witness and testimony against all manner of uncleanness, as fornication, adultery, rape, incest, sodomy, (whether it be man with man, or woman with woman,) beastiality, lasciviousness of all sorts; in gestures, speeches and actions. And against all things that are provocations to uncleanness, as reading of lascivious books and ballads, singing of lascivious songs, looking upon lascivious pictures, playing of, and dancing to lascivious springs, and all promiscuous dancings; going to abominable night assemblies, for ballings and dancings, which hath a direct tendency to lead to uncleanness; going to, and beholding of stage-plays, comedies and tragedies, immodest apparel, gluttony, drunkenness, drinking of healths, and all other abominable practices, which are either acts of, or leads to uncleanness. As also, I leave my witness and testimony against bigamy and polygamy, and all conjunction betwixt man and woman, that is contrary to the word of God. And against all married men and women, who by wilful desertion, declines to keep marriage communion at seasonable times, with such as they are married to, and thereby exposes both themselves and the party deserted, to the temptation of falling into the sin of adultery; which is a grievous sin in the sight of God. For although the deserter should be kept free from the sin of adultery, yet if the party deserted fall into it, the deserter is not innocent of this; but is surely guilty before the Lord, of bringing this sin upon the deserted.

52. I leave my witness and testimony against all theft, robbery, and reset of any things that are stolen. And against all unjustice and oppression, by fraudulent dealing, false weights and measures, removing of land-marks, pasturing of cattle on other mens' grass, unfaithfulness in betraying of trusts, cheating and deceiving in dealings, and contracts betwixt man and man; withholding of hirelings wages, and not giving them reasonable maintainance of meat and drink; exacting of wages unjustly, without a divine right to the same; oppressing of the poor by extortion, usury, and bribery; unjust taxations and heavy impositions; hindering of the poor from begging, for the support of their lives, in the time of scarcity; perverting of law and justice, by their pretended judges, advocates, and lawyers, by finding out means to keep matters long in suspense, to the great expence and charges of such as are concerned therein; and often at last, passing sentence in favour of such as bribes them best, contrary to all justice and equity, to the great prejudice of the poorer sort, who are not able to bribe them so largely as the other party do; forestalling of markets in the time of dearth, and sending off victual out of the nation for greater prices, to the great prejudice of the poor at home. And also against the horrid oppression committed in this land, by masters who sets, and tenants who takes more land than is lawful for them to have. For now the most part of masters and tenants have cast off all fear of God, and regard to man, so far, that the one in setting, and the other in taking of land, regards nothing but their own gain and advantage. For masters, by rouping their land, have raised their rents and entry-monies so high, that very few tenants, that hath but one tenement, is able to pay the same, and have reasonable time from their labour to serve the Lord, and reasonable maintainance to their fa-

milies, by their utmost industry. And greedy covetous tenants, provoke and encourage the masters of land to go on in this oppression, by taking their neighbour's possessions over their head, and giving great sums of money for the same. Yea, some one tenant, (in many places,) in contempt of God, and the threatening of his word against such as join house to house, and field to field, have taken as many tenements of land as maintained many families sufficiently; and thereby, many a poor destitute family have been cast out of their possessions, and exposed to great hardships, not knowing what to do. And their possessions turned to parks and inclosures, or some other kind of pasturage for cattle. Whereby, these oppressors plainly declares by their practice, that they prefer their own private gain, above the glory of God; and their brute beasts, nolt and sheep, &c. above rational creatures, who profess the name of Jesus Christ; amongst whom it may be justly supposed, there is a part of God's elect, who are the travel of Christ's soul! And I am sure, that this is nothing else but an oppressing of Christ in his mystical body. I know not how masters of land, parkers, inclosers, nolt merchants, store-masters, and others who have taken their neighbour's possession over their head, will answer for this oppression at the great day of judgment! And in as much as most of the corn lands, that these oppressors who lays field to field, have in possession, are neither tilled nor sown, but made pasture for cattle. This, for a long time hath occasioned all sorts of victual to be scarce and dear, whereby the misery of the poor of the land is greatly increased, and the Lord grievously dishonoured. And another part of the horrid oppression of these greedy, covetous oppressing tenants, that lays field to field: when any of them subsets any small portion of land to a sub-tenant, or cottar, they over-reach and oppress them with far greater

cruelty and rigour, than the masters of the land do. So, that they are become patterns and examples of cruelty and oppression, for greedy covetous masters to follow. Against all which horrid oppressions, and all other ways of oppression, whereby the Lord is grievously provoked to anger against this whole land; and the poor cruelly wronged, afflicted, and oppressed; I hereby leave my dying witness and testimony.

53. I leave my witness and testimony against all lying and false witness-bearing, slandering, reproaching, calumniating, evil-speaking, detracting, tale-bearing, reviling, unjust censuring, back-biting, and misrepresenting of any person. Especially against lying upon, and reproaching, and calumniating of any person for doing their duty, in witnessing faithfully for the Lord's covenanted cause, truths, and interest; and against the public sins and defections of the time that they live in, and place or nation where they live.

54. I leave my witness and testimony against all doting delusions, and false sinful pretensions of being possessed with, or led by the Spirit of God; which is the case of all those that have a spirit working within them, which moves them to embrace as a principle, or practise as a duty, any thing (whatsoever it be) that is contrary to, and inconsistent with the written word of God. For that spirit that moveth any man or woman, to believe any thing as a point or article of faith; and to practise any thing as their duty, that is not agreeable to the revealed will of God, in his written word, is certainly a spirit of error and delusion; which is the most dangerous guide, that ever either man or woman was led by; and therefore I testify against all such as are so led, be their pretensions what they will. And as I ever did abhore, so I hereby leave my witness and testimony against that delusion of Satan, which wrought

so strongly for some time at Cambuslang, and that for the reasons contained in the declaration published in print against that emissary of Satan, George Whitefield, and that delusion of Satan at Cambuslang; which I was the principal author of, that I left a copy of upon the market cross of Rutherglen, August 23, 1742. In which I have ever since had solid peace with God, and my own conscience; and for which I believe I shall have the Lord's approbation in the end.

55. I leave my witness and testimony against the growing practical atheism, that so much abounds at this time among this apostatizing generation. And against all the atheistical mocking and scoffing at the names, titles, attributes, ordinances, words and works of God, that is now practised in this land; especially by many who go under the name of scholars, or learned men. As also against the excessive love of the world, and the unsatiable desire that visibly appears, in the generality of this generation, (professors of religion as well as others,) after the perishing things of this present world. And against all unfair and dishonest means, that are used to get and keep the same. Against the intollerable pride of all ranks and degrees of men and women in this nation; especially the most unbecoming pride and vanity, in gestures, speeches, and apparel, &c. that is visibly to be seen in pretended ministers, their wives and children; and the common people through the land. Against the great carelessness, indifferency, neutrality, and luke-warmness, in the matters of God and godliness, and concerns of religion, that visibly appears among professors of religion of all denominations, at this time in this land.

And finally, I leave my dying witness and testimony against all things in profession and practice, that are contrary to, and inconsistent with, the

written word of God, sound doctrine, and the power of godliness.

Thus I have given a plain and free declaration of my mind, concerning what I own and disown, without prejudice at any person or party, respect of persons or partiality; but only according to the truth itself. And I am so fully persuaded, that the cause that I here own in this my dying testimony, is the cause and testimony of Jesus Christ, that if the Lord were pleased to call me to it, and strengthen me by his grace for it, I would most willingly seal this my testimony, with my blood, at the most public place of the nation. I have indeed endured the scourge of many tongues, and many great and grievous reproaches have been cast upon me, for what I have done in speaking and writing freely against these sins and defections that I now leave my witness and testimony against. And some have made it a great accusation against me, that I have spoken and written against some godly men: but in as much as my conscience bears me witness, that I never spake, nor wrote against the godliness, honesty, or faithfulness of any man; but only against the known public sins and defections that this poor land is guilty of, without respect of person. In as far as godly men were guilty of public sins and defections; in as far have I spoken and written against their public sins and defections, without any prejudice at their persons. And in this I declare, I have solid peace with God in my own conscience; and condemn me who will for it, I believe that the Lord will not condemn me when he stands in judgment. For this the plowers have plowed upon my back, and made their furrows both deep and long, by many grievous reproaches. But I do believe, that whenever the day cometh, wherein the Lord will thoroughly plead, and clearly vindicate his own cause; that in that day my reproaches shall

be far removed. And notwithstanding of all the reproaches, losses and crosses that I have met with in my endeavours, in witnessing and contending for Christ, and his noble and honourable covenanted cause and testimony; and against the sins and defections of this evil time. I give the cross of Christ this testimony, that it is the most sweet, pleasant, easy and comfortable yoke, that ever any man did take upon him to bear. For in bearing of it, he hath oftentimes given me my hundred fold, of his sweet and pleasant, soul-refreshing, and comfortable sensible presence in this life; and the full assurance of life eternal in the world to come. And therefore, as I am fully assured, that the Lord out of his boundless free grace and mercy, will freely pardon and forgive me, all my iniquities and sins, which are exceeding great, and exceeding many, with many grievous and heinous aggravations, which have accompanied the same. So, I do hereby, from my very heart, frankly and freely forgive all men and women, whoever they be, who have reproached or wronged me any manner of way. And as for the differences that are betwixt all other parties, (that I have witnessed against,) and the small party with whom I am joined in christian communion, and me; I leave it wholly to the Lord, to decide all these controversies and differences, in his own due time and way. Being confident that he will do this in a way that shall be for his own glory, the vindication of his own cause and testimony, the comfort of his faithful witnesses, and the shame and confusion of all things that is risen up against him.

And here I shall give a few advices, as the Lord enables me to do it; to you who are my brethren and companions in tribulation, and in the kingdom and patience of Jesus Christ, Rev. i. 9. which I desire ye may observe and practise. And,

1. Since the glory of God is the chief end of your creation, study above all things to answer this great end of your creation, the glory of God; by thinking and meditating upon him, Mal. iii. 16. Psal. lxiii. 3. by remembering and highly esteeming him, Eccles. xii. 1. Psal. lxxi. 19. by honouring and adoring him, Mal. i. 6. Isa. xlv. 23. by choosing, loving, and desiring him, Jos. xxiv. 15. Deut. v. 6. Psal. lxxiii. 25. by fearing and trusting in him, Isa. viii. 13. and xxvi. 4. by hoping and delighting in him, Psal. cxxx. 7. and xxxvii. 4. by calling on him, and yielding all obedience and submission to him with the whole man, Phil. iv. 6. Jer. vii. 23. James iv. 7 by being careful in all things to please him, walking humbly with him, and sorrowful when in any thing ye offend him, 1 John iii. 2. Micah vi. 8. Jer. xxxi. 18. by being zealous for him, and owning all his truths zealously, especially such truths as are most opposed and contemned, by the wicked, in the time ye live in, Numb. xxv. 11. Luke xxiii. 47. by sanctifying of his day, and keeping it holy, without doing your own ways, finding your own pleasure, or speaking your own words, Isa. lviii. 13. by believing all his promises, and waiting by faith and patience upon the performance thereof; and that when ye see no means, nor visible evidences, for the accomplishment of them; for to hope against hope, is that which greatly glorifies the Lord, Exod. xiv. 31. Rom. iv. 18—20. by rejoicing in him, blessing, praising, and giving thanks to him for all his mercies bestowed upon you, especially for the unspeakable gift of his Son Jesus Christ, Psal. xxxii. 11. l. 23. and Psal. lxxxvi. 12. 2 Cor. ix. 15. Finally, make it your daily exercise to live according to his will, and to do all things that ye do, to his glory, 1 Cor. x. 31.

2. Be earnest with the Lord, by frequent and fervent prayer, (especially in secret,) to wrestle with him, for the intimation of the free pardon of all your

sins; and a saving interest in Jesus Christ, sealed upon your souls with the holy spirit of promise, Eph. i. 13. and this you are to seek and expect, only for the precious merits and intercession of Jesus Christ alone; (whose blood, to all such as gets the application of it by faith to their souls, cleanseth from all sin, 1 John i. 7) and not for any works of righteousness that ever ye have done, or possibly can do, Tit. iii. 5. For, as all your righteousness are but as filthy rags, and unclean things before God, Isa. lxiv. 6. so you must be denied to them all; and seek eternal life and salvation, only for the most perfect righteousness of Jesus Christ, imputed to your soul (as your surety righteousness) out of free grace and mercy, and received and rested upon by saving faith, which is the free gift of God. This is the only new and living way to obtain eternal life and salvation, and another foundation no man can lay. Therefore, in this way be diligent to make your calling and election sure. By getting the Lord's Spirit to witness with your spirit, that ye are his children, 2 Pet. i. 10. Rom. viii. 16. And having obtained the knowlege of your being in Jesus Christ by faith, make it your continual study to walk in him by holiness in your whole conversation, Col. ii. 6. But if the Lord see it for his glory, and your exercise and trial, to keep you long in the dark, without the clear, distinct, and sure knowlege of your interest in Jesus Christ; be not thereby discouraged, for if by faith you wrestle and wait at the posts of his door for this soul confirming grace of assurance, Prov. viii. 32. he will either bestow it upon you at last; or else if he be pleased to refuse it, he will make the refusal of it, to work for his glory and your good, by supporting and comforting you, under your down-castings and discouragements for want of it; and at last by bringing you safely to glory by the faith of ad-

herence; and then ye shall be delivered at death, from the bondage that ye were subject to all your lifetime; and then perfect love shall cast out all fear, Heb. ii. 15. 1 John iv. 18.

3. Try the state of your souls often, by self-examination; and when ye examine and prove yourselves, to know if ye be in the faith, as ye are commanded to do, 2 Cor xiii. 5. remember, I beseech you, these three positive texts of scripture, which I think are the most peremptor scriptures in all the bible, concerning these things that are absolutely necessary to be known, in order to obtain eternal salvation; and see if ye can lay claim to what is positively asserted therein. The first is John iii. 3. "Jesus answered and said unto him, verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God." From this, consider seriously, if ye have passed through the pangs of the new birth, and are born of the water and the spirit, and made new creatures in Christ Jesus; by having old things done away, and all things become new, John iii. 5. 2 Cor. v. 17. The second is, Heb. xi. 6. "But without faith it is impossible to please him." By this, consider if ye be pleasing God, by acting faith upon the Son of God, Gal. ii. 20. The third is, Heb. xii. 14. "And holiness, without which no man shall see the Lord." From this, consider if ye be walking in the way of holiness, which is the way that leads unto happiness, Isa. xxxv. 8, 9. Now, if any of you be strangers to what is held forth in these three scriptures, ye are surely in a natural state and condition, and therefore have great need to wrestle with the Lord, by prayer and supplication, so earnestly, as to refuse to let him go, except he bless you with this blessing, to bring you from darkness to light, and from the power of Satan unto God; that ye may receive the forgiveness of sins, and inheritance among them which are sanctified by faith,

Gen. xxxii. 26. Acts xxvi. 18. But if ye know these three things, regeneration, faith and holiness; then you are surely in a state of grace, which shall end in a state of glory.

4. Lay your account to go through much tribulation to the kingdom of God, Acts xiv. 22. for if ye be walking in the strait and narrow way, that leadeth to eternal life, Matt. vii. 14. ye will find from manifold experience, that although ye had no other thing in this life to trouble and molest your peace, but indwelling sin, and corruption of your nature, that this shall hold true: that ye must go through many and great tribulations to the kingdom of heaven, Rev. vii. 14. Ye will also have tribulations arising from the malice of Satan, (that great enemy of man's salvation,) by his stirring up your own corruptions, and the wicked of the world to be against you. And therefore, ye must of necessity, state and carry on a continued warfare, under the banner of the captain of your salvation, the Lord Jesus Christ, all the days of your life, against Satan, the world, and indwelling sin. And since in this warfare, ye wrestle not against flesh and blood, but against principalities and powers, and against spiritual wickedness in high places. Therefore, the weapons of your warfare must not be carnal, but spiritual, 2 Cor. x. 4. even the whole armour of God, which is prescribed by the Holy Ghost, Eph. vi. 13—17. And because their is no armour for the back, ye must in this warfare, still fight with your face towards the enemy, with a resolution never to turn back, till they fall under your feet, Psal. xxii. 38. And although in this warfare, ye be often foiled and wounded by your spiritual enemies; yet ye must not be so discouraged as to lay down the weapons of your warfare, and yield the cause to the enemy; but ye must still continue in the field of battle, resisting unto blood-

striving against sin, Heb. xii. 4. And if ye continue zealous and stedfast in resisting, striving and fighting against these enemies, lawfully in the strength of the captain of salvation; ye shall be sure to give the last stroke in the battle; and by that ye shall obtain the final victory over all your enemies; and shall be crowned with the crown of life to all eternity, Rev. ii. 10.

5. Endeavour to the very utmost of your power, by prayer and watching; and some times by humiliation, prayer and fasting, and seeking divine grace from God for that effect, to keep yourselves pure and undefiled from all manner of sin whatsoever, whether secret or known. And when Satan, by any temptation, seeks to draw you unto any sin, always answer the temptation with Joseph's answer to his lascivious mistress, Gen xxxix. 9. "How then can I do this great wickedness and sin against God?" Let the fear of dishonouring the Lord prevail more with you, to resist and withstand all sin, and every temptation that leads to sin; than the fear of any hurt that sin can do to yourselves; for the greatest evil that ye can do, is to dishonour the Lord by sinning against him.

6. Be sure to renew your repentance, as often as iniquity prevails against you. And never be a moment of time at peace with yourselves, as long as ye are lying under the guilt of unpardoned sin. And therefore, renew your repentance speedily. And when ye renew your repentance, let the dishonour done to the Lord by your sin, have always the first place in your confession of sin; after the example of penitent David, who in the beginning of his penitential confession said, "Against thee, thee only have I sinned and done this evil in thy sight," Psal. li. 4. And after a full and free confession of your sin, and sincere resolution to walk in the newness of life; then pray to the Lord that he may restore to

you the joy of his salvation, and uphold you with his free Spirit, Psal. li. 12. That so, after he hath spoken peace to you, ye may not turn again to folly, Psal. lxxxv. 8.

7. Seek earnestly of the Lord, by prayer and supplication, that Jesus Christ may dwell in your hearts by faith, and that ye may be rooted and grounded in him by love, that thereby ye may know the love of Christ, that passeth all knowlege, Eph. iii. 17, 19. And endeavour always to keep up and entertain communion and fellowship with him, by enjoying the sweet communications of his holy Spirit, outletings of his love, and gracious manifestations of his sensible presence to your souls, that therein ye may find more joy and gladness, than poor carnal worldlings can find in their greatest abundance of perishing things, Psal. iv. 7. And when the Lord is graciously pleased to manifest himself sensibly to your souls, by the divine influences of his holy Spirit. Be thankful to him for it, and give him kindly entertainment, by a humble, holy, and self-denied conversation, and by delighting yourself in his love; and beware of provoking him, by sin or security, to hide his face and withdraw his sensible presence from you; and when by any of these, ye do provoke him to withdraw his countenance from you, be humble before him for it, confess your iniquity, mourn over your sin, and pray for soul restoration, and that he may make his countenance again to shine upon you, Psal. xxiii. 3. and xxxi. 16, But if he withdraw his sensible presence from you, not for sin, but for the trial of your faith, in this case, when he seems to be absent from you, learn to live by faith, upon the Son of God, Gal. ii. 20 for since the reality of faith is better tried and known in the time of the Lord's absence, when the soul is surrounded with clouds and thick darkness, than in the time when the soul enjoys the light of his countenance; therefore the exercise of faith is

much called for, in the time when sensible presence is withholden from the believer's soul; for at such times, the just lives by his faith, Hab. ii. 4. And whatever the cause of the Lord's hiding of his face from you be, always when you are under desertion, and the want of his sensible presence pray to him earnestly, that he may hasten the time, when the day shall break, and all the shadows of desertion, that keeps him from you, shall flee away, and that he may come speedily, like a roe, or a young hart, over all the mountains of separation, that stands betwixt him and your soul, that thereby he may enlighten your darkness, and make his face to shine upon you, Song ii. 17. Psalm xviii. 28. Psalm xxxi. 16.

8. Bear all afflictions that the Lord is pleased to exercise you, with patience, and do not fret, repine, nor complain, when he sees it fit, for his own wise and holy ends, to make you bear a small part of the punishment of your sin, by his fatherly chastisements, whether it be on soul or body, Lam. iii. 39. for since he can bring no chastisements upon you, but what is less by far, than your iniquities deserves, Ezra ix. 13. And since fatherly chastisements are rather evidences of love, than hatred, for them that he loves he rebukes and chastens, Rev. iii. 19. ye should rather praise him for his fatherly dealing with you, than vex and grieve his holy Spirit, by freting and murmuring at the same. And under all your afflictions in this life, pray earnestly to the Lord, that the fruit thereof may be to take away sin. That so when he hath tried you, ye may come forth as gold, refined from all dross, tin, and iniquity, to be vessels of honour to dwell with him eternally; and that your light afflictions, which is but for a moment may end, in an exceeding and eternal weight of glory, Isa. xxvii. 9. Job. xxiii. 10. 2 Cor. iv. 17.

9. Acknowlege the Lord in all your ways, and he shall direct your paths, Prov. iii. 6. Seek the Lord's

counsel in all things that concern either your soul, or your body, or your duty to God or man, and wait patiently on his counsel, and his will. And pray earnestly to the Lord, that he may direct, guide, and lead you forward, in all things that are for his glory, your own good, or the good of his church, or any of his people. And that he may keep you by his infinite power, from all things that are to his dishonour, your own hurt, or the prejudice of his cause or interest, or any of his people; and if ye be single and upright in his sight in this, he will guide you by his counsel, and instruct and teach you, in the way that ye should go, Psalm lxxiii. 24. and xxxii. 8.

10. Strive earnestly against the excessive love of perishing things. Be not worldly minded, but set your affection on things above, not on things on the earth, Col. iii. 2. Many in these evil days are as earnest to get and keep perishing things, as if they were to enjoy them to eternity, though they know not, but every moment of their time, their soul may be instantly required at their hands, Luke xii. 20. Therefore, when you see and hear poor carnal worldlings, counting it the greatest of wisdom, by any means, to get and keep perishing things. Bear ye this in your minds continually, "That the wisdom of this world is foolishness with God; and that he that loves the world, the love of the Father is not in him, 1 Cor. iii. 19. 1 John ii. 15. Let the consideration of this make you denied to all worldly lusts, Tit. ii. 12. And since your heavenly Father knows, that ye stand in need of perishing things, and hath promised, that if ye seek first the kingdom of God, and his righteousness, that all these things that are necessary, shall be added unto you, Mat. vi. 32, 33. with respect to your honest through bearings in this world, I would have you only to practise these things, (1) Pray unto God daily that he may give you day from day your daily bread, feed you with food convenient for you, and

clothe you with raiment answerable to your necessity, Matt. vi. 11, 28, 29. 30. Prov. xxx. 7. (2) Exercise faith upon the promises, that the Lord hath given to his children, concerning the necessary things of life, such as Isa. xxxiii. 16. Bread shall be given him, his water shall be sure, Psalm xxxiv. 10. The young lions do lack and suffer hunger; but they that seek the Lord, shall not want any good thing, Psal. cxxxii. 15. I will abundantly bless her provision, I will satisfy her poor with bread. (3) Whatever your employments are, work diligently with your hands therein, but reserve your hearts unto God, that by so doing, when ye are diligent in business, ye may also be fervent in spirit, serving the Lord, by heavenly-mindedness. Eph. iv. 28. Rom. xii. 11. And when ye have done these things, which is your duty to do, in obedience to his will, with the state and condition, the food and the raiment, that the Lord is pleased to bestow upon you, be ye cheerfully content, Phil. iv. 11. 1 Tim. vi. 8. And when ye fall under any particular strait, or difficulty, either concerning your soul or body, set some time apart for humiliation, fasting and prayer, upon that account, and open your case and necessity to the Lord, fully and freely; and seek from him, by faith, whatever is agreeable to your present strait and difficulty, case, and necessity. And if ye use these means carefully, with singleness and sincerity of heart, in his sight and presence, he will never leave you, nor forsake you; but in the time of all your necessities, he will supply all your needs, Heb. xiii. 3. Phil. iv. 19. And be ye sure to set a remark of thankfulness upon all his kind providences towards you. And give him the glory, that is due to his name, for the least, as well as for the greatest of his mercies, that he bestows upon you, Psal. xxix. 2.

11. Beware of all manner of pride, especially spiritual pride; and pray earnestly against all the secret motions thereof; for as all pride is hateful to God,

so, there is no pride that is so loathsome to him, as spiritual pride is; for it is a smoke in his nose, a fire that burneth all the day, Isa. lxv. 5. Therefore set yourselves against it, with all your might, and learn of Christ to be meek, and lowly in heart, Mat. xi. 29. Of the prophet Micah, to walk humbly with your God, Mic. vi. 8. And of the apostle Paul to be humble minded, Col. iii. 12. for that man that is proud of his profession of religion, of his religious gifts, parts, abilities, and performances; and of that which is called christian conversation, let himself or others esteem him as they will. I am of the mind that he is a mere stranger to the saving grace of God, upon his soul: it is the nature of the true saving grace of God wherever it is, to work such deep humiliation, and self abasement upon the soul, as keeps the heart from being haughty, and the eyes from being lofty, and makes the person who hath it, meek and humble, like a weaned child, to put a covering upon his lips, and with the leper cry, unclean, unclean. And to put his mouth in the dust, and count all his own righteousness, as filthy rags and unclean things, Psal. cxxxi. 2. Mat. xviii. 4. Lev. xiii. 45. Lam. iii. 29. Isa. lxiv. 6. What the Lord himself hath declared in his word, concerning pride and humility, is sufficient to make you hate the sin of pride, and to seek earnestly to be clothed with the grace of humility; for God resisteth the proud, and beholds them afar off; yea, he hateth pride and arrogancy, Jam. iv. 6. 1 Pet. v 5. Psalm cxxxviii. 6. Prov. viii. 13. whereas, he gives grace to the humble, he dwells with them, and revives their spirits, he forgets not their cry, but hears their desire. He saves them, and makes honour to uphold them; and at last he will lift them up, and exalt them in glory, Jam. iv. 6. 1 Pet. v. 5. Isa. lvii. 15. Psa. ix. 12. and x. 17. Job. xxii. 29. Prov. xxix. 23. Jam. iv. 10. Matt. xxiii. 12. Therefore with the greatest of humility, be altogether denied to your-

selves, and to all your own righteousness, Mat. xvi. 24. And with due humility, and thankful acknowlegement of all the Lord's goodness to you, give him the glory, for what of his grace he hath bestowed upon you. And always bear in mind what the apostle Paul saith, 1 Cor iv 7. For who maketh thee to differ from another? And what hast thou that thou didst not receive? And if thou didst receive it, why dost thou glory, as if thou hadst not received it?

12. Such of you as have children, be careful and diligent to train them up in the way that they should go, and from which they should not depart, Prov. xxii. 6. By giving them such divine instructions, as may make them, from their childhood know the holy scriptures, which is able to make them wise unto salvation, through faith which is in Christ Jesus, 2 Tim. iii. 15. and thereby make them to know the works and true worship of the Lord, Exod. x. 2. xii. 22, 27. and xiii. 8. 14. Deut. iv. 9 10. vi. 7. xi. 19. xxxii. 46. And by bringing them up, in the nurture and admonition of the Lord, Reproving and chastising them for their faults, when necessity calls for it; and thereby bringing them into such subjection, as it becometh children to be in to their parents, Eph. iv. 6. Pro. xxix. 15, 17. Luke ii. 51. 1 Tim. iii. 4. By bringing them up in some lawful employment, and exhorting them to be diligent therein, that they may not eat the bread of idleness, Prov. xxxi. 27. By praying with them and for them, and shewing them, the necessity of praying for themselves, and devoting themselves to the Lord, in their youth; that so they may be heirs of salvation, Gen. xvii. 18. 2 Sam. xii. 16. Psalm l. 15. Jer. iii. 9. Heb. i. 14, and with all your instructions, be sure to lay before them daily, the pattern and example of practical holiness, in your own conversation, by your endeavouring to walk blameless, in all the commandments of God, and by abstaining from all appearance of evil, Luke

i. 6. 1 Thes. v. 22. yea, seek earnestly, that all your children may be taught of the Lord, and by this they shall have great peace in the end, and ye shall have great comfort when ye shall see their ways and their doings, Isa. liv. 13. Ezek. xiv. 23.

13. Such of you as have families, be sure to keep up the worship of God, duly and orderly, every morning and evening in your family, by singing the Lord's praise, reading his holy word, and prayer. And seek earnestly that the word of Christ may dwell richly in your family, in all wisdom; and that in singing his praise, ye may sing with grace in your hearts; and that your prayers may be set forth before him as incense; and the lifting up of your hands as the evening sacrifice, that so, when ye call upon him, he may answer you, Col. iii. 16. Psal. cxli. 2. and cxxxviii. 3. Take a seasonable time for family worship, when neither yourselves nor your families are out of capacity for it. And in secret prayer, seek of the Lord that he may be pleased to give you such furniture in family worship, as may be answerable to the case and condition of your family, for his glory, your own and your families comfort and edification, Rom. xv. 2. 1 Thes. v. 11. 1 Cor. xiv. 3. And wherein the Lord helps you in this, give all the glory of it to the Lord. And let not the time ye spend in family worship, hinder you from seeking the Lord in secret; but see that all of you, and all under your charge, pray in secret, to him that seeth in secret, and will reward openly, Matt. vi. 5. In secret prayer, you may use the greatest of freedom in laying of your case open before the Lord; and in seeking from him any mercy, spiritual or temporal, that he hath promised in the covenant of grace; with assured confidence, that whatever ye ask of the Father, in the name of his Son Jesus Christ, by faith, if it be for his glory and your good, he will

certainly bestow it upon you, John xiv. 13, 14. and xvi. 23, 24. James xv. 6. And if ye once obtain his promise, for any particular mercy, whatever it be, ye may be full assured that he will undoubtedly bestow that self same mercy upon you. For confirmation of this, see what he saith, Numb. xxiii. 19. God is not a man that he should lie, neither the Son of Man, that he should repent, hath he said, and shall he not do it; or hath he spoken, and shall he not make it good? As for the keeping up of your private society meetings, for prayer and other christian duties, I know ye are under a very great discouragement, because of the fewness of your number; yet, though your number be few, yea, very few, Psal. cv. 12. since the Lord hath promised his presence to two or three met together in his name, Matt xviii. 20. as long as there is two or three of you in all Scotland, who are faithfully owning the Lord's covenanted cause and testimony, do not forsake the assembling of yourselves together, as the manner of some is, Heb. x. 25. but as true fearers of the Lord, meet and speak as often one to another, and comfort yourselves together, and edify one another, as often as ye possibly can in your present circumstances; and thereby strengthen the things which remain, that are ready to die, Mal. iii. 16. 1 Thes. v. 11. Rev. iii. 2. and in this ye shall find peace.

14. Such of you as are unmarried, are in a very singular circumstance at this time; for besides the want of the precious preached gospel, to refresh and relieve your weary souls, ye also want sealing ordinances, and the privilege of marriage, for want of faithful ministers of the gospel to give you these privileges. Now, concerning marriage, since by the laws and practice of this covenanted nation, ever since our reformation from popery, none have been authorized to join persons together in marriage, save a lawful minister of the gospel only; it is my mind

that none can marry by any other person, or in any other way than by a lawful minister of the gospel, without giving offence to the Lord's people. And since Christ hath pronounced a woe to such, by whom offence cometh; and hath declared that it were better for such to have a mill-stone hanged about their neck, and to be drowned in the depth of the sea, rather than to offend any of his little ones that believe in him, Matt. xviii. 6, 7. I think that none who desires to keep a conscience void of offence towards God and towards man, Acts xxiv. 16. will ever presume to take the privilege of marriage in any other way than by a lawful minister of the gospel. As for the taking of this privilege from any that bears the name of ministers at this time in Scotland, it is that which none of you can do, without sinning against the Lord; for it would be an owning of him that ye took the privilege from, to be a lawful minister of the word; and a condemning of yourselves for separating from him and others of his stamp; a bidding of him God-speed, and a partaking of his evil deeds, 2 John x. 11. whereas, in what concerns their pretended ministerial office, ye must neither touch, taste, nor handle with them, Col. ii. 21, 22. Now, in this difficult case and circumstance, that the Lord in his holy providence hath brought you unto; it is my advice to you, that ye stand still and see the salvation of the Lord, that he will work for you, Exod. xiv. 13. And turn not aside unto crooked ways, Psal, cxxv. 5. but sanctify the Lord himself, and let him be your fear, and let him be your dread, and he shall be a sanctuary to you, Isa. viii. 13, 14. Pray earnestly to the Lord for the gift of continency, that your desires and affections may be subdued to his will, that ye may be enabled through his grace to live a single life in chastity and holiness, until he be graciously pleased

to send you deliverance, by giving you this privilege of marriage in a way that shall have his approbation. And in the mean time, plead with him uncessantly, and give him no rest, till he raise up, and send forth, faithful ministers of the gospel, clothed with his commission, to feed and lead his people with understanding and knowlege; and to give them all privileges that their office obligeth them to give to their people. For although the Lord hath long contended with this sinful nation, by this sore and sad judgment of depriving us of faithful ministers of the gospel; yet I am fully assured, that in this, he will not contend, neither cast us off for ever, nor be always wroth; but though he hath long caused grief, yet at last he will have compassion, according to the multitude of his mercies, Isa. lvii. 16. Lam. iii. 31, 32. and will command deliverance to Jacob, Psal. xliv. 4. And if ye wait on the Lord, and keep his way, he will either honour you to see Zion's deliverance in this land, or else he will make his grace so sufficient for you, and his strength so perfect in your weakness, that ye shall be brought safely through this singular trial that ye are now under, in such a merciful way, as shall be to his glory, and the joy and rejoicing of your souls in the end, Psal. xxxvii, 34; 2 Cor. xii. 9. And if the Lord be graciously pleased in his infinite mercy, to spare any of you alive in the land of the living, till he raise up and send forth faithful ministers of the gospel in this land, if ye incline to marry then, it is my advice to you, that if ye study to marry in the fear of the Lord, with a single eye to his glory; and for this effect set some time apart for fasting, prayer, and supplication, to seek the Lord's counsel and direction in this matter, that so, if he see it for his glory and your good to bestow this privilege upon you, he may make choice of the person that ye are to be married to; and that his hand alone may be seen (by his divine providence)

in bringing it to pass, in all the circumstances whereof, in such a way as shall be well pleasing to him, and comfortable to you. And be sure that ye never suffer your affection to go after any person for marriage, but such a person only as shall have these three qualifications following:—1. Well acquainted with, and sound in, all the truths of the gospel, which are necessary to be believed and practised, in order to glorify God, and obtain salvation. 2 In some measure, less or more, acquainted with the real exercise of godliness upon their soul, accompanied with a holy conversation. 3. By profession and practice a true presbyterian, owning the same covenanted cause, testimony, and word of Christ's patience, that ye own. For to be married to such a one, as is sound in the faith, of a godly conversation, and upright in owning of the Lord's covenanted cause, is the only way to expect the Lord's blessing upon the married state of life; so it is the only way to make a husband and wife dwell together according to knowlege, as heirs of the grace of life, without having their prayers hindered, 1 Pet. iii. 7. Whereas the entering into a mongrel marriage with any person who is unsound in the faith, untender in the practice, and of a contrary profession from true presbyterian principles, is the way to be discountenanced of the Lord, and involved in many sinful inconveniencies. For, although in this case the husband and wife is one flesh, Gen. ii. 24. Matt. xv. 5, 6. yet they cannot serve God with one consent, according to that promise made to the church, Zeph. iii. 9. They cannot be helpful one to another, nor bear one another's burdens in all spiritual duties, as the word of God requires, Gen. ii. 18. Gal. vi. 2. Neither can they dwell together in the unity of the Spirit, walking by one rule, and minding the same spiritual things, Psal. cxxxiii. 1. Eph. iv. 3. Phil. iii.

16. Nor can they stand fast in one spirit, with one mind, striving together for the faith of the gospel, Phil. i. 27. But instead of performing these religious duties mutually, they are rather discouragements one to another, in the performing of all spiritual duties; and very often this unnatural division betwixt husband and wife, is accompanied with such envy and strife, as is the occasion of much sinning against the Lord, 1 Cor. iii. 3. Upon due consideration upon what I have said, ye may easily see the dangerous consequence of being married to any person, whom ye cannot join in all the ordinances and worship of God with. For as all mongrel marriages are contrary to the word of God, Exod. xxxiv. 16. Deut. vii. 3. Ezra ix. 12. Mal. ii. 11. I see no reason that any can have to expect the Lord's blessing upon them. And therefore, I advise you all to keep yourselves free from this sin. And in your marriage-making, fear the Lord and walk in his way, by joining in this relation with one that owns his cause; and that in a way that shall have his approbation: and in this ye shall be happy, and it shall be well with you, Psal. cxxviii. 1, 2.

15. In all your dealings with men and women, be sure to deal as honestly and uprightly, in all matters whatsoever, with every person that ye deal with, as ye would have them or others to deal with you; for this is the only way of dealing that is agreeable to the law and the prophets, and to Christ's own express commandment, Matt. vii. 12. And therefore, if ye deal otherways than this, ye not only wrong these ye deal with, but thereby, ye also sin against the Lord, and against your own souls, and provokes the Lord to send a curse and not a blessing upon all that ye have. And besides your being honest and upright in all your dealings, keep up and entertain a christian sympathy, with the case and condition of one another, both in what is spiritual and temporal,

Ye that are owners of the Lord's covenanted cause, see that ye love one another with a pure heart fervently, 1 Pet. i. 22. for as love is of God, so true love one to another, is a sure evidence of your being born of God; and of your knowing God in a saving way, by having his Spirit dwelling in you, which shall make his love in you perfect in the end, 1 John iv. 7, 8. 12. So, let brotherly love continue, Heb. xiii. 1. And in all things wherein ye can be helpful one to another, either to soul or body; bear ye one anothers burdens, and thereby fulfil the law of Christ, Gal. vi. 2. If any of you are overtaken in a fault that gives just offence to the rest, follow the rule prescribed by Christ, Matt. xviii. 15—17. as near as possible ye can in your circumstance, for the removal of the offence. And whenever the offender repents, forgive him and restore him in the spirit of meekness, Luke xvii. 3. Gal. vi. 1. But if the offender be obstinate, and will give no satisfaction, but persist in the evil of his ways; note him, and have no company with him in your christian meetings, 2 Thess. iii. 14. that he may be ashamed, and ye may be clear and innocent of his sin. Do not confine your love and sympathy only and alone to yourselves, who are owning the right state of the Lord's covenanted cause; but let your love be extended to all saints that are in the earth, known and unknown, Col. i. 4. Psal. xvi. 3. And since there is at this time, a remnant according to the election of grace, that shall obtain mercy in the end, Rom. xi. 5, 7. among these who are wofully insnared in the defections of this sad sinning time. Therefore, wherever ye find any person, man or woman, that is sound in the faith, by owning entirely all the fundamental truths of the gospel, that are absolutely necessary to be believed, in order to obtain eternal salvation; and of a tender and godly conversation, according to the light and knowlege that God hath given them; be sure by

true love and christian affection, to bear a tender respect to all such; and esteem them in the judgment of charity, to be the children of God, whom ye are called to love, as an evidence that ye love God, 1 John iv. 21. Pray for them, and for their recovery from the sinful courses of defection that they are in; and in as far as ye have a clear call to it, do them all the good that ye can any manner of way. Yet let not your love to their person, move you in the least, to give any approbation more or less, to their sinful courses and backslidden ways. But hate their sins and defections, because thereby the Lord is greatly dishonoured, and his covenanted cause sadly wronged. But love their persons, because (in as far as you can know) they are the children of God, and heirs with you of the promise of eternal life, and are a part of Christ's mystical body as well as ye are. And pray earnestly, frequently, and fervently to the Lord, that he may hasten the day, when he will heal Zion's breach that is great like the sea, bind up the stroke of her wound, and make all his children serve him with one consent, Lam. ii. 13. Isa. xxx. 26. Zeph. iii. 9.

16. Finally, my dear Christian friends, beware of apostacy, backsliding, and defection, from the covenanted cause of Christ, and well stated testimony, which ye now profess to own. Pray earnestly for such zeal, for the cause of Christ, and his declarative glory, as may give you just ground to say, that the zeal of his house hath eaten you up, by preferring his interest above all interests in the world, Psal. lxix. 9. Jo. ii. 17. And for such stability, and stedfastness in his cause, as may make your feet stand in an even place, and you to remain unmoveable, Psal. xxvi. 12. lv. 22. And in order to make the very thoughts of apostacy, backsliding, and defection, to be more abhorred by you, think often upon the awful example of Lot's wife, who for giving one back look to So-

dom, was turned to a pillar of salt, to stand as an example of God's anger, against backlookers, and backsliders, to all generations, Gen xix 26. Luke xvii. 32. And also consider seriously what is threatened in these scriptures following, Prov. xiv. 14. The backslider in heart, shall be filled with his own ways, Luke ix. 62. And Jesus said unto him, no man having put his hand to the plough, and looking back, is fit for the kingdom of God, Heb. x. 38. now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him, Psalm cxxv. 5. As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity, Matt. x. 33. But whosoever shall deny me before men, him will I also deny, before my Father which is in heaven, 2 Tim. ii. 12. If we deny him, he also will deny us. And for our stengthening and encouragement to stand stedfast in the ways of the Lord, consider and often think upon what is promised to the overcomer in these scriptures following, Luke xxii. 28, 29, 30 ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my father hath appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel, Rev. ii. 40. Be thou faithful unto death, and I will give thee a crown of life, Rev. iii. 10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth, ver. 12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is "new Jerusalem," which cometh down out of heaven from my God, and I will write upon him my new name, 2 Tim. ii. 12. If we suffer we shall also reign with him. Do not faint and weary in owning of Christ,

and his covenanted cause; because his work is low, and his coming back to receive his declarative glory long delayed, but in your patience possess your souls, Luke xxi. 19. Hope against hope, under the greatest of discouragements, Rom. iv. 18. And cry mightily to the Lord, yea, wrestle with him by prayer, and supplication, and give him no rest till he return to, and establish, and make Jerusalem a praise in these three covenanted nations, Scotland, England, and Ireland, Isa. lxii. 7. And raise up and send forth pastors according to his own heart, cloathed with his commission, and accompanied with his powerful presence, to feed his people with knowlege and understanding, to declare his whole counsel to them, in season and out of season, by shewing them impartially their transgressions and sins, and to be instruments in his hand, to turn many from darkness to light, and from the power of Satan to himself in a saving way, that they may receive the forgiveness of sins, and inheritance among them which are sanctified by faith, Jer. iii. 15. Acts xx. 27. 2 Tim. iv. 2. Isa. lviii. 1. Acts xxvi. 18. For, assuredly he that hath promised to come, will come and will not tarry, Heb. x. 37. And at evening time it shall be light, Zech. xiv. 7. For the Lord in his own due time and way, shall call back our captivity suddenly, like streams in the south; and they that sow in tears shall yet reap in joy, Psal. cxxvi. 4, 5. Therefore hold fast the profession of your faith, without wavering, Heb. x. 23. Stand to the truth, and the truth shall make you free, Jo. viii. 32. And I pray that God, who is the giver of everlasting consolation, may comfort your hearts, and establish you in every good word and work, 2 Thess. ii. 16, 17.

And now when I look to the whole tract of my time, and the dispensation of the Lord's providence towards me, I desire with all my soul and heart, in all humility and self abasement, to bless and praise

the Lord my God, for all his gracious mercies, which he hath bestowed upon me. Especially for these following. 1. I bless the Lord above all things, for the wise and wonderful contrivance of the elects salvation, in the covenant of redemption, agreed upon betwixt the Father, and the Son from all eternity, which is the only foundation of all their happiness, which proceeded from nothing, but only from the free-grace of God alone. For the accomplishment thereof, by the incarnation, suffering, death, and intercession of Jesus Christ, which is the only meritorious cause, which hath purchased and procured life and eternal salvation, to all the elect world; and for the application thereof, by the powerful working of the holy Spirit of God, upon the hearts and souls of all God's elect, whereby the Lord in his own due time and way effectually applies the purchased redemption of Jesus Christ, to all who are appointed to be heirs of glory; and herein to the praise of the glory of his grace, all the three persons of the ever blessed Trinity, God the Father, God the Son, and God the Holy Ghost, by a sweet harmony and agreement, every one of them doing their proper work, are all concerned in this great and wonderful work of the elects salvation. O admirable free-love! and for ever blessed be his glorious name, for making me, who am less than the least of all saints; and one of the chiefest, vilest, and unworthiest of all sinners, to be a partaker of this purchased and applied redemption of Jesus Christ, O infinite love! 2. I bless the Lord for giving me so much education, as that I can read his ever blessed word, that I have his word to read, and that he hath inclined my heart to read his word; but above all, I bless and magnify his great name, for making his precious word often sweet to my taste, and refreshful to my soul, in the house of my pilgrimage. O the sweet joy, solid comfort, and consolation that my soul hath often found from many great and pre-

cious promises of his holy word, which he hath given me the application of to my own soul, answerable to my case and condition, under my various soul exercises, by bearing in the same upon my soul, in the time of secret prayer, by the irresistible power of his holy Spirit, to the sweet relief, and exceeding great joy and rejoicing of my soul, which hath often ravished my soul with such delightful pleasure, as is only to be found upon the confines of Immanual's land.

3. I bless the Lord for the way that he began to work upon my heart and soul, in order to bring me unto himself, by a day of his power, which was bringing me under the spirit of bondage, and preparative law work, with horror and terror upon my soul, for fear of hell and wrath, which made me undergo great grief and anguish of soul, and to travail in pain until I was delivered. Some account of this, I have already given in my memorials.

4. I bless the Lord for the seasonable, sweet, pleasant, and comfortable relief and deliverance, that he gave me from under the spirit of bondage; first by a well grounded hope, and afterward by the full assurance of eternal life and salvation, with many sweet and soul ravishing confirmations thereof, from his word and spirit, to the joy and rejoicing of my soul, so that now, upon the due and serious consideration, of the Lord's dealing with my soul, (though for several years after that I had received the first earnest of his spirit, I was often under doubts and fears concerning my salvation, and subject to many changes, by great comforts, and great down castings) yet, I am sure and certain, that I have been in an actual state of grace, more than forty and eight years. It is that long since I closed with Christ, at a dyke-side, in Betty-knowes, in the parish of Lochrooton in Galloway. And though I have endured a great fight of affliction, since that time, with my spiritual enemies, Satan, the world, and indwelling sin; yet the Lord hath up-

holden me, so mightily by his infinite power, that they could never cast me down utterly. And under all temptations, and sore soul exercises, he hath often comforted me, by his word and sensible presence, and confirmed me more and more in his love. And this day, to the glory and everlasting praise, of the boundless free grace, and rich mercy of God in Christ Jesus, I desire to speak it, I declare, that I am as sure and certain of the love of God, of my interest in Jesus Christ, and of heaven and eternal life, as the word of God, the oath of God, and the Spirit of God can make me. I shall not in this place mention all the promises of his holy word, which he hath given me, as the ground of my sure hope in this; but only these following which are a part of them, Matt. xi. 28. Come unto me all ye that labour and are heavy laden, and I will give you rest, Matt. ix. 13. for I am not come to call the righteous, but sinners to repentance, Jo. vi. 35. He that cometh to me shall never hunger, and he that believeth on me shall never thirst, v. 37. All that the father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out, Jo. xi. 25. I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live, 1 Jo. i. 7. And the blood of Jesus Christ his son, cleanseth us from all sin, Isa. xliii. 25. I, even I, am he that blotteth out thy transgressions, for mine own sake, and will not remember thy sins, Jer. xxxi. 3. The Lord hath appeared of old unto me saying, yea, I have loved thee, with an everlasting love, therefore, with loving kindness have I drawn thee, Jo. x. 27, 28. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand; and as for his oath, I cannot tell how often he hath confirmed me, in the assured hope of eternal salvation from it. In these words,

Isa. liv. 9. For this is as the waters of Noah unto me, for as I have sworn, that the waters of Noah should no more go over the earth, so have I sworn, that I would not be wroth with thee, nor rebuke thee, these and many other great and precious promises, with the power of the Spirit of God upon my soul, have given me such soul ravishing oonfirmations of my interest in Jesus Christ, as makes me sure, that I want nothing of heaven but possession; and this I shall enter into, whenever the breath of life is taken from me; for promise shall bring me to the full possession of glory.

5. I bless the Lord, for the large and rich earnest of glory, that he hath often given me, in the house of my pilgrimage, by the outlettings of his love, and sweet manifestations of his sensible presence to my soul. By feasting me with fat things, with wines on the lees well refined. By making the dew of heaven to lie upon my branches, and my soul to be like a watered garden. By satiating my weary soul, and replenishing my sorrowful soul, with the divine influences of his holy Spirit. By making me to eat my honey-comb with my honey, and drink my wine with my milk; yea, by making me eat and drink abundantly, and to forget all my former poverty and misery; and by giving me many a pleasant discovery of the glory of Immanual's land, from the top of mount Pisgah; and such refreshing feasts of the first ripe fruit thereof, as hath often filled my soul, as with marrow and fatness, and made my mouth to praise him with joyful lips. O, how often hath Christ comforted and ravished my soul with flaggons of his wine, which went down sweetly, and caused my lips, when asleep, to speak; yea, to joy and rejoice, as one transported to the confines of celestial glory! O, the many sweet intercourses of divine love, that hath been betwixt Christ and my soul! in which my soul hath been so sweetly refreshed, and so ravishingly comforted, with such extraordinary heavenly melody, as

hath caused me to sing and rejoice, with such a heavenly sound, as if all the works of creation, where I enjoyed the same, had broken forth into joy and singing; and at such times he hath made me to know, that the tabernacle of God, is sometimes with men here upon earth; and that there is more of heaven upon earth, in one of Christ's love visits, to a converted soul, than could be thought possible, if it were not known from experience. O, but the sweet smell of Christ's garments, the sweet taste of his pleasant fruit, and the glorious discovery of Immanual's land, hath often made me utter such strange expressions of the language of canaan, as if they had come some other way, than from the mouth of a poor sinful creature! for at such times my speech made it manifest, that I was in company with Jesus of Nazareth, I had such extraordinary ravishment of joy, and rejoicing upon my soul, as made me express myself, not like a poor mortal creature, in the clay tabernacle, accompanied with many sinful infirmities, and sorely born down with a strong body of sin and death, in a militant state upon earth, who had the devil, the world, and indwelling sin to conflict with; but rather like one who had obtained final victory over all spiritual enemies, and had an end put to sin and sorrow, and everlasting joy and singing begun! O, the joyful days I have sometimes had, sitting under Christ's shadow, in his banqueting house of wine! delighting myself in his love, feeding and feasting my soul upon the hidden, royal rarities of heaven; In such abundance, as evanished all sense of spiritual want, and satisfied my soul to the full, with the hidden manna, the fatness of his house, and the rivers of his pleasures; which had such a sweet relish, and such a cheering virtue, as often caused me, in the midst thereof, to break forth into heavenly songs of joy and melody; and since the grape-gleanings, and first earnest of glory, hath been so wonderfully comfortable to my soul, in the house of

my pilgrimage, O, how many degrees more comfortable, shall the full possession, and enjoyment of glory to all eternity be, up above, in the house not made with hands, where the whole general assembly, and church of the first born, shall sing and rejoice together, to all the ages of eternity!

6. I bless the Lord for it, that after he had converted me savingly, and manifested himself to my soul graciously, he reclaimed me from all the courses of defection, and defective parties, that I for some time, through ignorance, was joined with, viz. This erastian church, Mr. John Hepburn, and Mr. John M'Millan; and gave me heart love and affection to his honourable covenanted cause and testimony, and made me willingly join myself to such, as were endeavouring to own and adhere to the same; and by his holy providence gave me such good information, concerning his cause and testimony, as by his blessing made me sure and certain, that this cause and testimony that I have been endeavouring to own and contend for, since the year 1715, that I separated myself from Mr. John M'Millan, and these who were joined in a course of defection with him, is certainly the cause and testimony of Jesus Christ, which is founded upon his written word, was established in the church and kingdom of Scotland, by good laws, which were agreeable to the word of God, sworn unto by solemn covenants, ratified from heaven, by the conversion of many souls unto the Lord, by the powerful preaching of the everlasting gospel of Jesus Christ, both in the time of reformation and persecution, sealed with the blood of a faithful cloud of witnesses, who loved not their lives unto the death; and is still contended for by such, as the Lord helps and honours, to be faithful for him and his cause, in this day of universal backsliding, and apostacy from him and his cause. This is the cause which once was, and I believe yet shall be, the honour of this nation; and

this is the cause and testimony, which I have owned, am owning, and through the grace of God shall own, while I live in this world; for the owning of which, and testifying against the public defections of all parties in this land, I have endured a sore persecution by the scourge of tongues, and manifold reproaches from professors of divers denomination; and I have also suffered the want of all public gospel ordinances, and church privileges; because I durst not in conscience (for fear of offending God) take any ordinance or privilege, from any who are now called ministers in Scotland, because of their grievous defections and unfaithfulness to God and man; and in this I declare, I have great peace, and solid joy and comfort, for my conscience bears me witness before God, that it never was, nor yet is, out of contempt of the glorious gospel of Jesus Christ, nor yet out of personal prejudice at any man, that I have separated myself from all these men who are called ministers in Scotland, at this time. But merely and only upon the account of their continued defections, from God and his ways, cause, and covenant, and unaccountable unfaithfulness, in the discharge of that which is their duty, both towards God, and towards his people; and I confidently believe, that all the silent Sabbaths, want of public gospel ordinances, and church privileges, which others and I have suffered out of love to Christ and his cause, for want of faithful ministers of Jesus Christ to dispense them to us, is, and shall be in the sight of God, a standing witness against all these men, who are called ministers at this time in Scotland, of every denomination. As for me, as I have great peace and joy in owning of the Lord's cause and testimony; so, I desire with all my heart and soul, to bless and praise his holy name, for his keeping me stedfast, and making me to remain unmoveable, without ever having so much as a desire or design to

forsake his cause, and to turn aside into crooked ways; for next to the honour of my second birth, I think that it is the greatest honour that the Lord could bestow upon me, to reclaim me from the defections of an evil time, to give me grace to own his covenanted cause and testimony, to make me stable and stedfast therein, and to enable me, in my station, by word and write, to witness and contend for the same, and against the public sins and defections of all ranks and degrees of persons within this nation. To him alone be the glory of it. And I hope and believe, that I shall both endure to the end, and be saved, and all that I have lost in owning of this cause by the want of external ordinances and privileges, shall be much more than made up in heaven to all eternity, where I shall have a place and a name, better than of sons and of daughters, even an everlasting name, that shall not be cut off; where the Lord will be unto me, an everlasting light, and my God my glory, and then the days of my mourning shall be finally ended, Isa. lvi. 5. and lx. 19, 20.

7. I bless the Lord for it, that he hath given me solid ground to believe, that for as low and despisable, as his cause now is, and for as few as there is, at this time owning the same, that he will never leave himself altogether without some to witness, for his cause and testimony in this land, until he return gloriously to his desolate sanctuary in covenanted Scotland, and that he will have a seed to serve him in this land, till the last trumpet sound; for although his witnesses are now so few, so mean, and so obscure, that his cause and testimony, as to the right state thereof, is almost buried out of sight; yet I do firmly believe, that it shall have a glorious resurrection, even such a resurrection as shall dazzle the eyes of beholders; for he hath a glorious work yet to work in Britain and Ireland, especially in covenanted Scotland; and the glory of our second temple, shall far exceed the glory

of our first temple, for a pure gospel reformation; but the Lord hath a controversy with these covenanted nations, and they shall be laid almost utterly desolate, before the Lord will set up his tent and tabernacle again amongst us, he will appear terrible to those who are called the kings of the earth, and the rulers of the people, and to all his enemies that would not, that he should reign over them. He will cut off the spirits of princes and great men, yea, of all men great and small, when he comes with fierce countenance, like a giant refreshed from wine, with his garments rolled in blood, to bow down the loftiness of man, and to lay the haughtiness of man low, that himself alone may be exalted. He will come and count and reckon with the usurpers of his kingly power and dignity, the betrayers, sellers, and buriers of his covenanted cause and testimony, the persecuters and reproachers of his people. He will shake terribly the earth, and make his enemies reel to and fro, and stagger and fall like drunken men. For he will arise, as in mount Perazzim, he will be wroth as in the valley of Gibeon, and do his strange works, and bring to pass his strange acts. O! the wars and desolation that shall be in these three kingdoms, for the unicorn shall come down, and the bullocks with the bulls, and the land shall be socked with blood, and the dust made fat with fatness, for it is the day of the Lord's vengeance and recompence, for the controversy of Zion. A sword bathed in heaven and filled with blood, behold it shall come down upon Britain and Ireland, the people of the Lord's curse to judgment. A sword furbished in heaven, yea, a glittering sword put into the hand of the slayer, shall be sent to these nations, to avenge the quarrel of a broken, burnt and buried covenant, and despised work of reformation; and these nations shall once be as miserable for covenant-breaking, as once they were happy for covenant taking.

The Lord shall send swift messengers to these nations, whose speech they shall not understand, to spoil and prey upon them, and to tread them down as the mire of the streets. He will surprise these nations so with his judgments, that one of them shall not be capable to help another, and they shall fall like Oreb and Zeeb, and their great ones like Zeeb and Zalmunoa. He will make them as stubble before the wind, as wood set on fire, and as the mountains in a flame; for he will persecute them in his wrath, and make them afraid with his storm; he will fill their faces with shame, confound, trouble, and cut them off from the earth, in a most terrible way and manner; for they shall have fear from without, and terror from within, seizing upon them at one instant; a guilty conscience accusing, and a bloody sword devouring at once. O! how terrible shall it be to behold it? I doubt not, but that the decree is past already in heaven, that the most part of all ranks of men and women in these three covenanted nations, both the righteous and the wicked, shall die of grievous deaths, and shall neither be lamented or buried, but shall lie as dung upon the face of the earth. Because the slain of the Lord shall be so many, that the living shall not be able to bury the dead. For, as in the late time of persecution, some of our highly honoured martyrs were hung up before the sun, and not allowed honourable burial, in contempt of him whose image they did bear, and whose cause they did seal with their blood; so malignant enemies of Christ and his cause, shall fall and rot, and lie unburied, to the lothing of all flesh. The blood of the saints, the national breach of covenant, the national perjury, and the sacrilegious robbing and spoiling of the Lord Jesus Christ, as he is king and head of his church, of all his crown-rights and royal prerogatives; though these nations were guilty of no other sins, these shall once work their overthrow.

The overthrow of the malignant bramble that sits on the throne of iniquity; the overthrow of his wicked perjured princes and counsellors; the overthrow of his abominable perjured prelates, malignants, and lukewarm Laodician time-serving erastian ministers; the overthrow of his blasphemous sectarian heretics; and the overthrow of his sinful complying subjects, of all ranks and degrees. Yea, the overthrow of all his strength and power of armies and navies by sea and land. The Lord will make a speedy riddance of these his enemies, that would not that he should reign over them. And after that the Lord hath cut off that malignant bramble, that now sits upon the throne of iniquity, in his own appointed way, and avenged himself upon these guilty nations, for lusting so much after kings descended from that wicked ungodly race of Steuarts, who sold themselves to work wickedness in the sight of the Lord. And for strengthening and encouraging them in all their abominations, whereby they have defiled these nations. I hope the Lord shall never suffer nor permit any of the issue or offspring of that ungodly, perjured, bloody sacrilegious family of Steuarts, who were stated enemies to, and obstinate haters of God and godliness, to reign or bear rule over these covenanted nations. Britain and Ireland are now very populous, and as they increase, they multiply their sins and iniquities greatly against the Lord: but when the Lord shakes out every one from his house and from his labour, that hath broken the solemn league and covenant; I do not know where, in all these three kingdoms, there shall be so much as a cot-house inhabited. Because I know of none, but such as are some way or other guilty of breaking that solemn covenant made with God, for personal and nat[illegible]al reformation, which obligeth every one in their station, in these covenanted nations, to all the duties which they owe to God and man. I should count it

a great mitigation, in Britain and Ireland's cup of affliction, if the extent of their destruction should not exceed that which is threatened in Amos v. 3. That is if an hundred of a thousand, or ten of an hundred should escape the devouring sword, the noisome pestilence, the famine, and the rest of the devouring judgments that the Lord is bringing upon these sinful nations. But I much doubt, if one of a thousand shall escape all these judgments, in the day of the Lord's fierce anger. For men and women shall be driven out of their houses and habitations, at the noon day of their prosperity, and shall be pursued with ruin and desolation. For my own part, I neither dare, nor do pray, for the continuation of this woful ungodly peace, that this wicked generation is now enjoying; nor yet for the preventing of the calamity that is coming upon them. Because I am fully persuaded, that in God's determination, these nations are meted out to a temporal destruction; so that, although Moses and Samuel, Noah, Daniel and Job, and all the rest of God's greatest favourites, that ever lived in the world, were this day upon earth, to pray and make intercession for this apostatizing generation in Britain and Ireland, all their prayers and intercessions should not keep these nations from being an asceldama, a field of blood. Britain and Ireland, who have crucified the Lord of Glory afresh, and put him to an open shame, in his kingly power and dignity, covenant cause and members, in all their streets, have their day of visitation coming upon them. In which their houses shall be left to them desolate. For he who is holy and true, that doth judge and make war in righteousness, shall invite the beasts of the earth, and the fowls that fly in the midst of heaven, to gather themselves together to the supper of the great God, to eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and them that sit thereon, and the

flesh of all men, both free and bound, both great and small. And after this supper is ended, (which is near at hand) one may go a long journey and not hear man's voice, nor see a reeking house; for desolate, desolate shall these nations once be! The Lord will break the pride of their power, and accomplish this threatening upon Scotland, England, and Ireland, in its full perfection, Lev. xxvi. 25. And I will bring a sword upon you, that shall avenge the quarrel of my covenant; and when ye are gathered together within your cities, I will send the pestilence among you, and ye shall be delivered into the hand of the enemy. And these nations that are now lothsome with all manner of sin and uncleanness, shall be lothsome with the punishment of sin, even with the stinking smell and filthy savour of the carcases, or dead bodies of their inhabitants; who after that they are slain with the sword and pestilence, &c. shall lie unburied like dung in the open field. And when all this is come to pass, who shall have pity upon thee? who shall bemoan thee? who shall ask how thou doest? or who shall speak comfortably to thee? O Britain and Ireland! For thou hast most wickedly forsaken the Lord, and gone backward from his cause and covenant, till he is weary with repenting, and his Spirit shall strive with thee no longer! Therefore, thy breaking down shall be at an instant, and when thou art crying peace and safety, then shall sudden destruction come upon thee, like the pangs of a woman in travail; and then God shall be known to thee in wrath, by all these judgments that he shall execute upon thee, in fury, and in rebuke. Yet, notwithstanding of the great overflowing flood of God's fierce wrath, and fiery indignation, that is to be poured forth upon these three covenant-breaking nations; I am sure that the ark of God (which is his church) shall not drown, though it may seem to be in great danger, and out of sight, yet it shall

escape, and in the mount of the Lord it shall be found to rest in safety.

The Lord only knoweth how many persons shall be preserved in the ark. But this I am sure of, that a remnant shall escape, who shall take root downward, and bear fruit upward; the zeal of the Lord of Hosts shall do this. And though their beginning may be small, their latter end shall be so great, that in due time they shall increase to such a numberless number, that our waste and our desolate places, and the land of our destruction shall be too narrow for the inhabitants of our land, and they shall repair our former desolations, and be the joy of many generations. The Lord will return to this nation gloriously, and turn back our captivity suddenly like streams in the south; and he will magnify his covenanted cause and make it honourable. And our captivity shall not continue one moment longer than the Lord's appointed time. And I think that the Lord will set up his standard of the pure preached gospel in Scotland, before he set it up in England and Ireland. For Scotland is more near and dear to the Lord, than any nation in the world; although our land be filled with sin against the holy one of Israel. Yet since he hath honoured covenanted Scotland, to witness and wrestle far more for his covenanted cause and testimony, by protestations, declarations, testimonies, and sufferings of diverse kinds, than the other two covenanted nations; when he returns, and remembers the covenant that he entered into with these nations, I expect that he will pay Scotland the first visit. And when the Lord returns to poor desolate Zion, in covenanted Scotland, he will comfort all her waste places, and make her wilderness like Eden, and her desart like the garden of the Lord, joy and gladness shall be found therein; thanksgiving and the voice of melody. For he will build her again, and she shall be built, and she shall again be adorned

with her tabrets, and go forth in the dances of them that make merry with heavenly melody. There was never such joy in a nation, as shall be in Scotland under the enjoyment of pure powerful gospel ordinances, which shall yield such pleasant fruit, as shall turn our darkness to light, our deadness to spiritual life, our barrenness to fruitfulness, our divisions to concord and harmony, our hatred and envy to true love and brotherly affection, and our sighing and sorrow to joy and rejoicing; for he will extend peace to us like a river, and righteousness like the waves of the sea. And the heavenly and spiritual blessings, wherewith he will bless us, shall very far exceed the blessing of our progenitors; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. O the blessing and success that shall accompany the preaching of the everlasting gospel, by the down-pouring of the Spirit of the Lord from on high; for thereby many shall be savingly converted, and turned to the Lord. When the Lord answers all the unanswered prayers that have been put up to him for his return to this poor land, since the year 1649, it will have such sweet and comfortable fruit and effect, as will make the remnant, who shall live to see it, suck and be satisfied, at the breasts of Zion's consolation, and be delighted with the abundance of her glory, and feasted with the feast of fat things, of wines on the lees well refined. For then wisdom shall hew out her seven pillars, kill her beasts, mingle her wine, furnish her table with all gospel rarities, invite her guests, and make them eat and drink abundantly of the heavenly gospel manna, and the rivers of his pleasures, that shall be in them as a well of water, springing up into everlasting life. The shout of Zion's king shall then be heard with delight and pleasure in the assemblies of his saints; both old and

young shall rejoice together, and his footsteps shall drop down fatness among them. Then shall Zion be the joy of the whole earth, and people shall invite one another cheerfully, to go up to the mountain of the Lord, and to the house of the God of Jacob, to be taught in his ways, and to walk in his paths. And the branch of the Lord shall be beautiful and glorious, and the fruit of the earth shall be excellent and comely, for them that shall escape of Israel; for judgment shall dwell in the wilderness, and righteousness in the fruitful field; and his people shall dwell in a peaceable habitation, in sure dwellings, and quiet resting places. Christ is keeping Scotlond's best wine last; yea, the most cheering wine that ever a nation drank out of the cup of Christ's consolation, Scotland shall drink in such abundance, that it shall be like a heaven upon earth to many. For pure gospel ordinances shall issue forth so abundantly from under the threshold of our sanctuary, that they shall not only go to the ancles, knees, and loins, but shall be like waters to swim in for abundance. And our dry barren shittam shall be so well watered, with the river that maketh the city of God glad, that thereby the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands with joy. The seed of the gospel, which was sown in the churches of Scotland in the time of reformation, and on the high places of the fields in the late time of persecution; though it hath lain long under the ground, by reason of a long continued cold frost and storm of apostacy, defection and neutrality, &c. yet when the spring time comes, and the spirit from on high blows upon our dry bones, it shall have such a plentiful crop, that it shall shake like the trees that are in Lebanon. And men shall be blessed in him, yea, all nations shall call him blessed. Glorious things hath been said, but more glorious things shall be said of

the covenanted church of Scotland, than ever yet hath been heard tell of, in that day when the Lord shall bind up the breach of his people, and heal the stroke of their wound; and makes the light of the moon in our land, like the light of the sun; and the light of the sun seven-fold, like the light of seven days; and ravisheth the remnant of his inheritance, with the light, life, and converting power, of pure powerful gospel ordinances, and a plentiful effusion of his holy Spirit, shed abroad abundantly upon their hearts and souls accompanying the same. I am fully persuaded, that although the Lord should forsake all other nations in the world, that he will never utterly forsake covenanted Scotland; but that he shall have an elect seed in this land, ever, until the day, when he shall appear the second time without sin unto salvation. And that a part of the elect that shall not die, but be changed, who will be caught up to meet with Christ in the air, at his second coming to judgment, shall be found in Scotland. The Lord hath often confirmed me in this by his word and spirit, especially from Psal. cxxxii. 13, 14. For the Lord hath chosen Zion, he hath desired it for his habitation: This is my rest for ever; here will I dwell, for I have desired it. And this day I do declare, that if all the kingdoms of the earth were mine, through the grace of God, I would most willingly renounce my title and interest to them all, for one quarter of an hours enjoyment of the pure powerful gospel ordinances, and his soul refreshing, ravishing presence, who is the God of ordinances in them; which the Lord hath persuaded me, by his word and Spirit, to the joy and rejoicing of my soul, in the house of my pilgrimage, that shall be in covenanted Scotland, after that our sinful defections, and sad and sore judgments are over and gone. O! this above all things, (next to the glory of God) is

what I earnestly desire in consistancy with the will of the Lord, to be honoured so highly upon earth, as to hear, if it were but one single sound of the everlasting gospel, faithfully preached, by a faithful minister of Jesus Christ, before my feet stand within the gates of the new Jerusalem.

8. I bless the Lord for all the temporal mercies that ever he hath been pleased, of his free grace and favour, to bestow upon me, in his providential care and concern, in providing me in the necessaries of this life, in giving me day by day my daily bread. But especially for giving me a covenant right, to all the temporal mercies that I possess and enjoy. For I have neither eat bread, nor drank water these many years, but what hath been the accomplishment of this promise, which he gave me many years since, viz. Isa. xxxiii. 16. Bread shall be given him, his waters shall be sure. And my covenant right to himself, makes me sure that I have a covenant right to all the temporal mercies that he is pleased to bestow upon me; for this he hath confirmed me from Rom. viii. 32. He that spared not his own son, but delivered him up for us all, how shall he not with him also, freely give us all things. Now, all things that are given with him, to such as have an interest in him, are surely given in a covenant way, and with a covenant right. And this is the way that I have and do enjoy all my temporal mercies. And whatever straits and difficulties I have had concerning my through-bearing in this world; yet ever since the promise of bread and water was given me, the Lord hath made it out by giving me as much of time's things hitherto, as he sees to be absolutely necessary for my honest through-bearing in this world. And I believe that he will continue his goodness with me this way, as long as I have a being upon his footstool, Psal. xxiii. 1. The Lord is my shepherd, I shall not want. The low and mean circumstance

that the Lord hath been pleased to keep me in, all my days, hath given me oft occasion to make recourse to him, by fasting, prayer, and supplication, for what I stood in need of, of time's things. And in this, as well as in what concerns eternal life and salvation, he hath made me often to know, to my soul's solid joy and consolation, that he is the hearer of prayer, by sending me present relief, and answering my present desire, in that which I was seeking from him. And of all the semporal mercies that ever I enjoyed, these only were sweet and most comfortable, that were given to me in time of a great strait, and as the direct and speedy answer of prayer. For in the time of enjoying such mercies, the sense of God's goodness to my body, was very refreshful to my soul, especially when I was endeavouring to give him thanks for the same.

9. I bless the Lord for it, that the thoughts of death and eternity hath often been joyous and not grievous to my soul; and therefore I am fully persuaded, that whatever case and condition I may be in, in the eyes of beholders, whether the Lord be sensibly present with me, or in a great measure; and in all visible appearance he be absent from me, at the hour of death, though I die under as dark an eclipse and hiding of the Lord's face, as ever a believer died under; yet I shall die in Christ, and land in glory. For the covenant that he hath made with me is everlasting, it is ordered in all things and sure, 2 Sam. xxiii. 5. And therefore I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus my Lord, Rom. viii. 38, 39. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though

after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me, Job xix. 25—27. And oh the great gain that death shall bring to me! For at the very moment of my death, I shall obtain perfect victory over Satan, the world, and indwelling sin. And after that, these enemies that I have so often seen, I shall see them again no more! And whenever my breath is out, my soul shall triumph in glory! And the very first sound of the melody of the upper house that I shall hear, at my entrance within the gates of the new Jerusalem, shall so ravish me with unspeakable joy and comfort, that it will make me forget all my former miseries. For, the joy of my eternal harvest shall for ever evanish all the sadness of my sorrowful seed-time! And it will greatly heighten my joy in heaven to all eternity, that my salvation is, not by works of righteousness which I have done, but according to the Lord's infinite free grace and mercy, he hath saved me by the washing of regeneration, and renewing of the Holy Ghost, which he shed on me abundantly, through Jesus Christ my Saviour, Tit. iii. 5, 6. For the glory of my salvation, (to my exceeding great joy and comfort) shall be for ever more ascribed to the free grace of God, the precious merits and intercession of Jesus Christ, and the sanctifying virtue of the Holy Ghost. To the ever blessed Trinity of one God, in three distinct persons, Father, Son, and Holy Ghost, be all the glory of my salvation to all eternity!

10. I bless the Lord for the unspeakable joy and consolation that I shall have in the morning of the resurrection; for then the Lord will put great honour and dignity upon me. For all we who are the elect, (even the meanest of us all,) shall be preferred before the greatest kings and monarchs that ever was

in the world, who lived and died strangers to Jesus Christ. For the dead in Christ shall rise first, 1 Thess. iv. 16. We will get the fore gate of them then, who very lightly esteems us now. And, O! but there will be a very joyful meeting in that morning betwixt my soul and my body; for when my body is raised out of the dust by the power of Christ, it will be altogether free from the bondage of corruption; and will be changed and fashioned like unto Christ's glorious body, Phil. iii. 21. And because my soul shall then have such a clean habitation to dwell in, a sanctified body free from all sin; this will cause the meeting betwixt my soul and my body to be exceeding joyful. And then, with great ravishment of joy, I shall behold Christ's face in righteousness, and shall be satisfied with his likeness when I awake, Psal. xvii. 15. And when Christ, who is my life, shall appear, I shall appear with him in glory, Col. iii. 4. And then my beauty will be perfect through his comeliness; yea, so perfect, that it will be a wonder if any of my old acquaintance will know me in that day, Ezek. xvi. 14. O! how cheerfully and joyfully will we who are the elect, meet with Christ at his judgment seat, because of the assurance that we will have, that he will not condemn us when we are judged, Psal. xxxvii. 33. And then he will set us, who are his sheep, upon his right hand, Matt. xxv. 33. And we shall shine as the brightness of the firmament, Dan. xii. 3. And then we shall see the poor miserable reprobate kings, princes, and all others who lived and died without an interest in Jesus Christ, coming out of their graves, with the vilest deformity, of the likeness and image of Satan; with such horror of hell, and fear of a great degree of eternal torment, (when their souls and bodies are united) as will make them cry to the mountains and rocks, to fall upon them, and hide them from the face of him that sitteth upon the

throne, and from the wrath of the Lamb, Rev. vi. 16. And then with shame and confusion they shall be set on Christ's left hand, and receive the just sentence of condemnation, to depart from Christ into everlasting fire, prepared for the devil and his angels, and they shall go to everlasting punishment, Matt. xxv. 41. 46. O, how admirably will this increase and heighten our love (who are the elect) to lovely Jesus Christ, with unspeakable joy and rejoicing for his wonderful, undeserved, infinite free love to us! When we shall visibly see and hear, the exceeding great difference, that the free grace of God in Christ Jesus hath made betwixt us, (who are the children of wrath by nature, as well as others,) that he makes sharers of his glory, and these poor reprobates that he sends away to eternal wrath and condemnation! O, what sweet songs of praise, and high acclamations of joy, will this make us shew forth to all eternity, to him who loved us, and washed us in his own blood, and made us kings and priests to God and to the Lamb for evermore. And indeed, I think that the exceeding greatness of the riches, and the exceeding greatness of the infinite love, free grace and mercy of Jesus Christ, in ransoming and redeeming the elect world from hell and wrath, and bringing them to inherit eternal life and salvation, will never shine forth in its full splendor and glory, until that great day come; wherein he will have all the elect on his right hand, and the reprobates on his left; and pass the sentence of absolution upon the one, and the sentence of condemnation upon the other. And then the richness, the fulness, and the freeness of his wonderful infinite love and mercy to us who are the elect, will be fully manifested! To the praise and glory of his free grace, then, and to all eternity. Now, all these things will make the morning of the resurrection, and day of judgment, most joyful unto me. And I must yet add, that I bless the Lord for

it, that I am sure and certain that my sentence at the day of judgment shall be, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!" And that from henceforth, I shall ever be with the Lord, beholding him in his glory, in mount Zion, the city of the living God. The heavenly Jerusalem, where I shall have for my constant and continual company, an innumerable company of angels. The general assembly and church of the first born, which are written in heaven. God the Judge of all; the spirits of just men made perfect; and Jesus, the Mediator of the new covenant; where there is fulness of joy, and pleasure for evermore, Matt. xxv. 34. 1 Thess. iv. 17. Heb. xii. 22—24. Psal. xvi. 11. And oh what an admirable, wonderful, and glorious sight will it be for me to behold and see, Jesus Christ, the ancient of days, standing before God the Father, with all the numberless number of the elect, the redeemed and ransomed ones at his right hand, as pure, holy, white and clean, from the deformity of spot, wrinkle, or pollution of any sin, as if they had never sinned; beautified with his comeliness, and satisfied with his likeness: and he giving a particular account to his Father, of every elect man and woman, lad and lass, boy, girl, and elect infant, that ever was, is, or shall be, from the creation of the world, to the sounding of the last trumpet, out of all kindreds, tongues, and nations in the world. And in that day I shall stand among that glorified company of the redeemed and ransomed ones. And when the book of life, the antient register and record of heaven, wherein all the elects names were written from eternity, shall be read over, and they all called upon by name, not one of them shall be wanting. And I am sure, that my name shall then be found among the rest of the elect, in the Lamb's book of life. And oh, what wonderful joy will this be to me. And oh, but we who are

the elect will be a comely company in that day, through the blood of him that loved us. For in that day, the most ignorant and profane creature that ever obtained mercy and the free remission of sin, through the precious blood of Jesus Christ, shall appear as clean, pure and holy, and free from the defilements of all sin, as elect angels that never sinned. The precious virtue of the precious blood of Jesus Christ, that cleanseth the elect world from all sin, will never be known to the full till that day come. And then it shall be fully known by the unspotted purity of the saints. And oh, but it will be a glorious sight to behold, and see the Son, after a fair and faithful count and reckoning with the Father, for all the travail of his soul, delivering up his mediatory kingdom to the Father, and giving all the elect back to him from whom he received them; and to see the Father receiving them back from him, with greater joy and satisfaction than can be conceived. And oh, but our ever blessed and glorious Redeemer, will have great credit and high honour in that day, of his most noble and glorious undertaking, in the covenant of redemption from eternity, when as the end and result of his fulfilling perfectly all the articles thereof, he will will see all the travail of his soul glorified with his own glory. And oh, the sweet songs of joy, and high hallelujahs of praise and thanksgiving that will be heard among us, who are the redeemed and ransomed ones; when we all jointly and together shall enter into the full possession of our Father's kingdom. Then the new song of giving glory and honour, and blessing and praise, to him that sits upon the throne, shall jointly begin in its full perfection, that shall never have an end. O sweet joy! O sweet music! O sweet melody! What can be compared to it! Surely it is without comparison! Without, and far above conception! The heart of man cannot conceive it, till once it

be enjoyed! O what a ravishing sight will it be, to see God in his full perfection of beauty and glory, sitting upon his throne of royal majesty, surrounded with all the host of heaven, the glorified angels and saints; and to see and hear all of us who are the redeemed and ransomed ones, with crowns of glory upon our heads, and the harps of God in our hands, singing the song of Moses and the Lamb to all eternity. O! glory be to God in the highest, for the joyful days, that we who are the elect, have to possess and enjoy (through free grace,) after our few days of tribulation in this world are ended, to all eternity. And oh, if it were possible, that I for my own part, might have as many instruments of music in heaven, to sing my ever lovely, and ever blessed Redeemer's praise, for loving me, giving himself for me, and bringing me to glory, as he hath pardoned sins in me! Then might my melody fill the whole heaven, although there were none there to sing his praise but myself. My great sins, iniquities and transgressions, with their many heinous aggravations, that he out of his free grace and mercy hath freely pardoned, have been so exceeding many and innumerable. But oh, glory be to him for choosing and redeeming so many thousands of thousands of the fallen posterity of Adam, to be partakers of his glory, and admirers and magnifiers of his free grace and mercy to all eternity. As he hath chosen, and glory be to him for this, that the glory, joy, and blessedness of heaven is so great, that all the glory, joy, and blessedness of one of the glorified saints in heaven, shall not in the least diminish the glory, joy, and blessedness of another; for we shall all with open face, behold the glory of God in full perfection, and shall have as much joy and pleasure in his presence as possibly we can be capable of.

And now, I being to enter into an estate of happiness unto all eternity, I do hereby utterly renounce

all my own righteousness, as filthy rags, and unclean things, which neither in whole, nor in part, could ever merit to me either grace or glory. For all that ever I could merit by my own doings, was the wrath of God, in time and to eternity, which I do most justly deserve. But Jesus Christ, out of his free love, wherewith he hath loved me by his incarnation, suffering, death, resurrection, ascension, and continual intercession, hath merited to me heaven and eternal salvation, for which I shall glorify him, thro' all the ages of eternity. And now, with all my heart and soul, I desire to bless, praise, and magnify the Lord for this, that the gate by which I am sure I shall enter into glory, is only and wholly, the free undeserved love of God in Christ Jesus; and the robe that I shall be cloathed with, when I enter into glory, and through all eternity, shall be the fine linen garment of Christ's imputed righteousness. And as I have great reason, while I live in this world, to go mournfully, and to walk humbly before the Lord, because of the prevailing power of the body of sin and death, whereby I have so often grieved the holy Spirit of God. So I desire to bless, praise, and magnify his great name for this, that I am sure and certain that the body of sin and death shall not enter with me within the gates of the new Jerusalem; for death shall make an eternal separation betwixt my soul and all the remainders of sin and corruption; and I shall groan no more under this burden, but for ever joy and rejoice in the God of my salvation.

And now, in the full expectation of possessing and enjoying all the glory, joy and blessedness that is to be possessed and enjoyed in the kingdom of heaven.

Into thy hands, I do commit
My sp'rit, for thou art he,
O thou Jehovah, God of truth,
That hast redeemed me.

In witness whereof, I do subscribe with my hand, this as my dying testimony, at Douglas, March 3, 1757.

W. WILSON.

The Representation and Testimony of JOHN HAMILTON, Farmer in Calderhead, in the Parish of Shotts.

SUCH in our day, that are exercised as Issachar was, being men of understanding, to know the times, and what Israel ought to do, 1 Chron. xii. 32. will find truly matter and ground, both of rejoicing and mourning, in the wonderful and surprising commencement and revolvement of affairs in the church and kingdom of Scotland; the reflex thoughts and consideration of what the right hand of divine providence has wrought and brought to pass for us in the land of our nativity, cannot but make such of Zion's children to be joyful in their king, and stir them up to give to the God of Abraham, who delivered us from Urr of the Chaldees, and brought us from the loins of our fathers, from the other side of the flood, when serving other gods, and brought us to the borders of his sanctuary, and called us his people who were not his people, and his beloved who were not beloved, that so we might be a chosen generation, a royal priesthood. an holy nation, a peculiar people, and to shew forth the praises of him who called us out of darkness into his marvelous light; even from the place where it was said before ye are not my people, that even there we may be called children of the living God, his heritage and beulah,

and have in possession the house of God, and be allowed to inquire in his temple, and be admitted to behold his steps of majesty and divine goodness in his holy place, and see his fair and beautiful palace the church; and also to mark the bulwarks, and consider the palace, and the high towers of Zion, the city of the mighty king, and count them over as a generation work on record to the following posterity, that race unto race might praise his name, and shew forth his mighty acts, as our renowned ancestors did at the expence of so much blood and treasure, to their succeeding posterity.

But now, in our day, it is matter of lamentation to hear the songs of the temple with many turned into weeping; because, for the provocations of sons and daughters, the Lord has forsaken his house, and left his heritage, and given the dearly beloved of his soul into the hands of her enemies, and given them to break down with hammers and axes of defection and error, the beautiful work of reformation attainments, so that scarcely one stone of the once beautiful and carved work of the reformed sanctuary is left, without being shot at by the sectarian errors, flying every where around us, which has so demolished the walls of the reformed temple, that scarcely one stone is left upon another unthrown down, and brought to that lamentable pass, that none now, but such as are taking pleasure in her broken down rubbish and stones, and favouring the dust of Zion, can tell how many are the towers thereof. Reformed attainments is like to be a stranger to the most part of this generation, and they a stranger to and unacquainted with it. He is more than a stranger, I may truly say, in our Jerusalem, that knows not the things that are come to pass therein, in these days, concerning the work and people of God. Well may Elijah's complaint be taken up in these days by way of lamentation, in behalf of those, who for their zeal to the

Lord's cause, had their blood shed like water in the streets, and high places of Scotland. O Lord God of Hosts, the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and of them that were left they did seek to take their life away; and like a persecuting Herod, proceeded, and went on, until they had killed James with the sword, the last of the Lord's prophets who was left alone, of the many hundreds of gospel ministers that were fallen from Zion's tower, by death and defection, in the church of Scotland. And though the Lord in his righteousness, did sore break his church, and witnesses, in the place of dragons and covered them over with the shadow of death; yet, to the praise of his goodness, he has still preserved a remnant (even since the revolution) who durst not turn their backs upon that covenanted cause, as sealed with the blood of the martyrs of Jesus Christ; not only in the time of the last persecution of 28 years, but even also after the death of the famous, worthy, and faithful minister, and witness of Jesus Christ, Mr. James Renwick, the last who was honoured to finish his course by sealing the testimony with his blood, in the late persecuting period.

It has ever been in all periods and times, that the church of Christ has been more ruined with error, defection, and apostacy, than by persecution; and it appears to me to be the very first sin acted in the world, Gen. iii. 6. And when the woman saw that the tree was good for food, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat it. She erred in heart, and then in practice, Psal. xcv. 10, 11. It is a people that do err in their hearts, and they have not known my ways; unto whom I sware in my wrath, that they should not enter into my rest. Erring from the Lord was not

only the sin that ruined so many thousands of Israel in the wilderness, and of their being cast out of the land of Canaan, and of the last destruction of Jerusalem by the Romans; but also of their rejection hitherto. Persecution never wasted the church so much as error has done. No, not all the ten persecutions under the Roman emperors, never wasted the church so much as the Arian heresy did, until it was condemned in the first famous council of Nice, gathered by Constantine's appointment, 325, (if I remember right,) the first christian king. It has been known that suffrance, or liberty to error without opposition, has been the most fatal thing that ever the church of God met with. Rev. ii. 20. Because thou sufferest that woman Jezebel to teach and seduce my servants; and says Solomon, because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men is set in them to do evil. There was a more pure and flourishing church in Rome, even in the time of the persecuting Cæsars, than ever has been since the overturning of that monarchy. For though that remarkable change put a stop to that long persecuting period against the christians, by the Roman powers; yet it did not stop the begun declensions of that church; for soon after, the bishop of Rome claimed a superiority over all the churches, both the eastern Greeks, and African churches, as history gives account, and excommunicated them also, until they would come and submit to him as lord bishop over them; and so apostacy and error from the primitive christian faith and truth, went on for some centuries without persecution, until he arrived at the popedom, and height of that civil power, that the ten nations, or kingdoms spoken of in the Revelations gave unto him, and then there was great persecution against the non-compliers; yet they could never root out the witnesses of Jesus, by all the civil tortures and

deaths they could contrive and inflict by the instigation of that vile beast of Rome, and his commissioners; at last they set up the bloody tribunal, by which the most dreadful and exquisite tortures were inflicted upon the people of God, that ever was heard tell of, as may be seen in the history of the Spanish inquisition that lasted for a long time, in which many hundred thousands were slain in all places where the beast's power reached; (this is that harlot that many are supporting at this day, who call themselves protestants,) and yet, notwithstanding of all that persecution, the Lord did preserve a church to himself, even in these popish kingdoms where Satan dwelt and had his seat, Rev. ii. 13. They rather increased many princes and learned men through Europe, they did cast off the Romish yoke, and protested against their erroneous doctrine and worship, and hence got the name and designation of protestants. This was done, even in the time when the fiery tribunal and inquisition was carried on; yea, in many places, reformation was become almost national, as history and the harmony of confessions of the reformed churches in Europe informs us. It is known remarkably, that since the popish cruelty against the protestants abroad was abated, the reformed churches there is fallen into a lamentable decay; and it is too well known to be the same woful case with Britain and Ireland also; for, from history we are informed, that the gospel of Christ came to Scotland (if not before it,) about the end of the last monarchy and persecutions, by the heathen powers; and a long time there was little or no persecution against the Christians, till after the bishop of Rome got the civil dominion over the nations put into his hand, and then the cruelty of the pope's tribunal and inquisition began, and was felt in Britain in the year 1377. John Wickliff was condemned to the flames, and many

moe after him, by the commandment of the pope, and instigation of the bishops in king Edward's time; and all along since the commencement of christianity in Scotland, and through the reforming periods, the Lord had a church more or less visible, whom he preserved and maintained notwithstanding the fury of devils and wicked men, until she came at length to national reformation between 1638 and 1650; after which a renewed attempt was made by, or from the see of Rome, upon the church's chastity; and, alas, the greatest part yielded to the whore's temptation, except a few who were helped of the Lord to stand the shock of 28 years persecution, viz. from the year 1660 to 1688; and that there was a party both of ministers and people, that stood to their integrity, and to the testimony of the reformed and covenanted cause of the church of Scotland; the testimony and last words of the martyrs, as the history of that time do inform us. The revolution commencing, when the Lord, by a wonderful and surprising providence, bound up the devil and his instruments from murdering and killing his saints and witnesses; yet truth was not delivered, and since that time there has all along been a remnant adhering to that cause and testimony which the late martyrs sealed with their blood; however, of these I shall not insist here, but such as I was long connected with, viz. those who joined with Mr. John M'Millan, and pretended to adhere to the informatory vindication and declarations after the revolution, as also to the renewing of the covenants at Auchensaugh 1712, and at Crawfordjohn 1743; and of the keeping up of shire meetings monthly, and their general meetings four times in the year, until of late, defection and error through the instrumentality of newly admitted sectarian backsliders, has stopped and made them to cease. How, and by whom this was chiefly got done, I am under a necessity to shew; as I was

a long time connected with, and in communion with that court: The ministers and elders, who were the only instruments that carried on the course of backsliding among the dissenting remnant; namely, the reformed presbytery, as they call it; and because I have been much reproached, and lies made upon me for declining them, and that because I could no longer keep in communion with them in agreeableness to the testimony, and the covenanted obligation that I was, and am still under, to keep by the truth, and against error and defection. It was, and is well known, that the surviving remnant of the persecuted party that keeped distinct from the revolution church, never could in consistency with the word of God, and acts and laws made by church and state in the time of our reformation, own either the revolution magistrates or ministers, nor yet pay public exactions to any of them, in consistency with the aforementioned, their own declarations, and renovations of the covenants in times and places formerly mentioned. It is also known, that for the space of 18 years they had no ministers. But to be like other parties, (little to their honour indeed,) they made up an agreement with the Rev. Mr. John M'Millan, not very honourably; his conduct after he became their minister, proved a snare unto them, and was a mean of causing them fall from their former stedfastness to loose and anti-covenanted principles. Some time after this, they got one Mr. John M'Neil, a probationer, who preached to them a considerable time, but was never an ordained minister. About the year 1743, one Mr. Thomas Nairn left the associate presbytery, and came and joined with Mr. M'Millan, and constituted themselves into what they were pleased to call a presbytery, with the appellation Reformed. And soon after licenced and ordained Mr. Alexander Marshall, and Mr. John Cuthbertson. Some time after this, they held a presbytery at Links of Kirk-

caldy, where were constituted Messrs. Nairn, Marshall and Cuthbertson ministers, and John Thomson and myself elders, and James Hall clerk; after it was constitute, a complaint came in that some were taken into communion, and admitted to sealing ordinances, who were not in communion before, nor yet agreed with the testimony, &c. Mr. Nairn rose and said, he would admit all, be what they would, that applied to him; to which I said, "and will you do so, Sir; if you do that, you and us will not long keep church communion together." "What would you have then (said he) to be terms of communion." "None other (said I) than what we have handed down to us from our fathers, viz. the Scripture of truth, and our church standards, that is the Confession of Faith, Catechisms Larger and Shorter, Sum of saving Knowlege, &c. Covenants National and Solemn League, the Testimony of the Martyrs, Informatory Vindication, and declarations emitted since the revolution, the renovation of the covenants at Auchensaugh and Crawfordjohn." To this they unanimously agreed, and put it into an act instead of a long paragraph in the Informatory Vindication (I think) the fourth head; and this was to be the terms of ministerial and christian communion in all time coming. These terms were to be read, and was read, the same whole and entire for some time, on the Saturday before the administration of the Lord's supper, for terms of admission to the Lord's table, and other church privileges, as well as into society meetings. This comely order was kept up for some years among the community, until Mr. Cuthbertson and Mr. Hall (before he was a preacher) troubled us with some erastian or sectarian tenets, and to have the community divided into separate charges, which we would not consent unto. After this Mr. Hall was licenced, and young Mr. John M'Millan also, and they soon got calls from the general meeting.

And Mr. Hall, as a trial before his ordination, got a text upon 1 Cor. xi. 10. " For this cause ought the woman to have power over her head, because of the angels " His sermon was not approven of by the presbytery, because of errors delivered by him; such as these, That man by his fall, lost all that he had in a state of innocence; and that all he had enjoyed since the fall, even enjoyed by every individual of mankind, came by and through the interposition of a Saviour unto them; yea, that he lost his right of headship over his wife, &c. All the members at that time, (except Mr. Cuthbertson,) did not sustain it as orthodox; and so his ordination was stopped. A few days after this, it was attempted again by Mr. Cuthbertson, dealing with Mr. M'Millan, to get him ordained; but the shire meeting met, and gave a protestation against him, except he would give satisfying answers to these following querries, and accept of the general call:—

1. Whether man by his fall, and first transgression, lost the covenant of works, and law of nature written upon his heart in his first creation?

2. Whether the covenant of works, or law of nature, be the purchase of Christ to fallen man?

3. Whether the light of nature written on man's heart, leads the heathen world to the necessity and regulation of magistracy among men or not?

4. Whether the administration of civil government be of, or in the hands of Christ, as Mediator, or not?

5. Whether those should be brought into, and kept in communion with us, and admitted to sealing ordinances, that maintain that magistracy is of Christ as Mediator; and whether it be an error to say that magistracy is from God, as Creator or not; and if it be agreeable to the testimony so to do.

6. Whether it be agreeable to the word of God,

and the testimony, that the remnant has all along espoused, to pay cess or not.

Neither the presbytery nor Mr. Hall would give a satisfying answer to the people; yea, Mr. Hall said, "Moderator, those people that will not accept of me for their minister, I am as unwilling to accept of them for a people; and so let them have their names razed out of my call." We commissioners from the shire meeting, gave in a written protestation, both against the rejecting of our querries, and against his ordination, subscribed by us, John Hamilton, Gavin Rowan, Michael Paton, William Johnston, at Bothwell, August 15, 1750.

This stopped his ordination again for the present; but soon after, through the urgency of Mr. Cuthbertson upon Mr. M'Millan, those two without Mr. Marshall, in a sort of a private clandestine way, ordained him with this proviso, that Mr. M'Millan, (viz. old Mr. M'Millan,) was to lay on his hand with a protestation, to which Mr. Cuthbertson readily agreed, because he would have him ordained at any rate, although he should do it alone; to prevent which, Mr. M'Millan said, that he would concur with a protestation, viz. that his joining in it was not to be taken or understood as a giving up, or resiling from any part of reformation principles. This to be sure was a wrong step in Mr. M'Millan's concurring; but (as was alleged) he did it with a view to get his son John also ordained, which was not stopped, being done without opposition; but Mr. Innes, his ordination was not so agreeable; a written protestation and declinature was made ready by us protestors, to be given in to the presbytery, but not given in, for Mr. Cuthbertson going away to America, and Messrs. Hall and Innes, and their associates, disagreeing with the presbytery, about the universality of Christ's purchase and death for all

men, they divided and went off from the presbytery. Having got free of these troubles in our Israel, we had more contentment for some time, and satisfaction for some years, until after the death of the Rev. Mr. John M'Millan, and the publication of their act and testimony, in which they espoused the whole of the antinomian errors, contained in that erastian book, the Marrow of Modern Divinity, which the General Assembly had condemned, in or near the year 1720, 1721, or 1722. From the time that Mr. Nairn left the associate presbytery, and joined with Mr. M'Millan until Hard bush sacrament, when there the said Mr. Nairn was rejected by us for a certain fama clamosa of scandal raised against him, there was little or no disagreement among us, or grievances raised, except the year before the said sacrament, when Mr. Nairn being moderator, called a presbytery prore nata to meet at Links of Kirkcaldy, in which they agreed to divide the community into districts, without their knowlege or consent, the Rev. Mr John M'Millan not being there; for he never gave consent to separate charges. This deed of the presbytery was ground of grievance to us, but they would never rescind, nor make it void and null though desired; yea, so far from doing it, that when we had got a young set of ministers, they wanted to carry it on, and all (as we feared) to get our shire and general meetings put down, (as the event at last happened and declared,) that so they might with more ease get opportunity to admit, and bring into communion, malignant and disaffected elders and people to the cause and testimony, (as also too sadly came to pass.) The general meeting to prevent this lax course, supplicated the presbytery for (some years) both for redress of grievances, and to have our national covenants renewed; but still they were put off with a delay, till at last, (as it seemed,) to get free of it altogether, they put it back to the sessions, and

meetings to give in to the next meeting of presbytery, their opinion and mind anent the warrantableness of renewing the covenants in our circumstances. We had a session at Sand-hills, where the whole elders in the shire of Clydesdale, and some from the west country, met in Mr. M'Millan's house. The renovation of the covenants being the subject of conversation almost the whole day; at last the moderator, and some of the members, perceiving how it would go, would have it put to a vote, whether we in our present circumstances, being but a part of the nation, could renew the covenants, yea or nay. They all (except myself,) voted that we could not renew them. After which I said, this is a strange, surprising, and unprecedented thing in this court, that after you have agreed to the renovation of the covenants at Auchensaugh and Crawfordjohn, as a part of the terms of ministerial and christian communion with you, and yet now to vote them out of doors. Thus, being grieved at such a piece of stupid and inconsistent conduct, I left them, and came away, (night coming on) and travelled the most part of the night before I got home to Calderhead. After this, coming to think how I would vindicate my disagreement from the session's measures, I resolved to draw up in write, a paper, proving the warantableness of a part of the nation to renew their national engagements; and so I wrote pretty large, proving both from scripture, history, precept and example, and went with it to next meeting of presbytery, at Sand-hills. 'After the court was constituted, I stood up and said, Moderator, as was directed by the presbytery at last sederunt, for meetings and sessions to give in their opinion anent the renewing of the covenants; so I have here my simple mind in write, for help of my memory, and offered it to them to read; but they would not allow it for some time, especially Mr. M'Millan, who was then moderator, he with-

stood me; then I said, this must be a strange court, that will not allow a man to speak his mind in an affair that was at last sederunt appointed to be canvassed at this sederunt. Then, for shame, they suffered me to read it myself, and then I laid it down on the table before them, and it was surprising (after some time silence in the court,) that they neither approved nor disapproved of what was contained in my paper. So after this, there was no more petitions by us given in to them for renewing the covenants. We came to see and know that they neither would nor could do it in an agreeable way, they being in a declining and backsliding case, and espousing old condemned errors, and so it was needless to give in any moe grievances to them for redress, who were resolute backsliders, and a condemnation was not to be had from them that were guilty of maintaining such themselves. So I seeing by this time, that the most part of the old dissenters were dead, and laid in their graves; and that Michael Paton, Gavin Rowat, James Muir, Robert and James Osburns, James M'Michael, and some others that stood to the testimony, and opposed the prevailing errors; these I say, who acted a faithful part, being dead, I came to a resolution to decline them, as I could not with a safe and clear conscience, in an agreeableness to the word of God, and the testimony, the remnant had all along been holding by, keep in communion with them any longer. After twenty years contending to have the way of error and defection stopped, that was so fast creeping in and taking place, and also getting entertainment among us by the instruments of disaffected persons to the cause, contrary to the terms of communion and comely order practised all along among the remnant. I say both fellowship-meetings, shire-meetings, and general meetings addressed to the presbytery, sometimes one way,

sometimes another, by petitions, grievances, &c. for redress, to get what was right and due to truth, when judgment (with them) was turned away backward, and justice standeth afar off, and truth is fallen in the streets, and equity cannot enter, Isaiah lix. 14, 15. And when truth faileth, and he that departeth from evil maketh himself a prey; as there it is said. So when we saw that it was in vain any longer to contend with them, I came to protest against their unwarrantable, and unprecedented conduct; and I wrote both to their presbytery, and to three of their ministers separately, shewing and proving that some parts of their testimony, was not only contrary to the testimony handed down to us from our fathers, and to the terms of communion; but also contrary to divine revelation, Confession of Faith, and Catechisms; their taking from and adding to the terms of ministerial and christian communion; taking from them the date and place where they were agreed upon, and the renovation of the covenants at Crawfordjohn; and adding the short word or particle, *as*, with other additions. It is evidently plain and clear to every observing reader, that where they have put in the *as*, it has no reference to, or relation to what is either before or after it; because the sentence bears full sense, and connects without it; and therefore it appears the (falsely named) reformed presbytery, has left room to doubt of, and maintain that all the doctrines in the Confession of Faith, and Catechisms, are not agreeable to the word of God, nor the testimonies of the witnesses, and their own renovation of the covenants to be agreeable to truth in all points. This is no stretch or unjust charge; for their own printed testimony proves it, page 202, 203, where they have the same particle *as*, which they explain by the words *previso, limitation*; yea, in that one page, they have the word *as*, three times, most artificially and sophistically set

down in a deceiving way, as any discerning person may easily see, that they by these words, *as*, *proviso*, and *limitation*, do not approve of, nor agree to all the doctrines contained in the Confessions and Catechisms, nor yet accords in every thing with the testimonies of the witnesses and declarations emitted before and after the revolution, nor yet to their own form of renewing the covenants; their practice proves all this to be true, by their admitting of not a few into the office of elders, and to partake of sealing ordinances, who are erastian and disaffected to the cause and testimony stood to and contended for by the remnant all along hitherto from our fathers. [It is an equivocating and sophistical adherence, to adhere to our standards, only in so far as they are agreeable to the word of God; this is but the socinian and arian subterfuge, or back-door to escape. Our church standards ought to be adhered unto, because they are founded upon and agreeable to the word of God, or else not at all. If the reformed presbytery, or any other, think they are a compound of truth and error, then let them separate the precious from the vile, by telling the public what is doubtful in our standards, and except such parts, and give their adherence only to what they see clearly to be orthodox and no more; and faithfully testify against what they see to be erroneous or doubtful in our standards. By so doing, they would not hood-wink and undermine a simple and well-meaning people. What pre-eminence do such give to our standards above any other human composer, as I never saw an author in the world, but what contained some truths; therefore with the same propriety they may bind the people to any author whatever. Surely this their priestcraft is a deceitful wish to the church of God, and of our holy religion.] The declarations, testimonies, minutes of general

meetings, and practice of the witnessing remnant, both before and since the revolution, do testify, that they never allowed directly nor indirectly, the paying of public exactions for supporting the two erastian establishments of church and state, freely, actively, voluntarily, or not for conscience sake, or against conscience. Whether, (as some think) unto the ordinance of God, according to his precept; or (as others think) not agreeable to the precept, or rule of God's word. The (so called) reformed presbytery allow the last mentioned to pay tribute; this is no stretch, let their own printed act and testimony published to the world evince it, pages 199, 200, 201, 202, last edition. They testify, as said is, against a direct, active, free and voluntary paying of tribute and other dues unto such magistrates, (as before they have defined,) and that for conscience sake, as unto the ordinance of God, according to his precept; and particularly when those dues are required as a locality to such, or when required as an evidence of a person's active contributing to the accomplishment of some wicked action, expressly declared to be the immediate end of the imposer. There, in this paragraph, it is plain to a narrow discerning observation, that the presbytery allow the paying of tribute, when the imposers and receivers does not declare to the payers, that they employ it for a wicked end, as in the time of persecutions, nor exacts it from them as a tessera of their loyalty to such a wicked unlawful authority, as they have in said testimony described in this case as at this day. Dissenters (with them) may give for the support of the present establishment, although their conscience should tell them to their faces, it is not due to such from the preceptive will of God in his word. If this be the true import of what the presbytery has published in the above paragraph of their testimony, then it will be hard for any body, (yea to themselves)

to know and understand what they say. But as no understanding reader can take it up in any other sense, let it suffice shortly to remark, that the paying of tribute without compulsion when required, demonstrates a direct, active, free, and voluntary giving it, in so far as any body can see or understand; and such as pays it with a doubt in their consciences, as not being due to such from the light of God's word, runs a fearful risk of incurring God's displeasure, if not of hazarding their own salvation also, Rom. xiv. 23. He that doubteth is damned if he eat, because he eateth not of faith; for whosoever is not of faith is sin. See the great Mr. John Brown's explanation of this text; their sin is not so aggravating, who from an erring misinformed conscience, pays it (as they think) unto the ordinance of God, according to his precept. Their paying then must be understood as a tessera of loyalty, when freely paid on demand, and it would be needless and idle to interrogate them upon their loyalty. The reason why the persecutors did interrogate the witnesses in time of persecution, was, their refusing both subjection and tribute. And as to its not being declared by the exactors as an evidence of persons contributing to the accomplishment of some wicked action, and that expressly declared to be the immediate end of the imposition. Who ever did that? None, no not in the time of persecution; the then imposers never declared it to be for a wicked end, though it really was at that time employed to wicked ends, and is employed at this day for no better, if not worse ends than when the saints blood was running in the streets and fields of Scotland. It must then be a bad cause that needs such cunningly contrived words and sentences laid so ensnaringly (as above taken notice of,) to defend it. Simple and plain truth needs no such quirks and foolish device to support it with. Such

patched up doctrine serves no better end than to harden people in complying in defection and backsliding, from the way of the Lord, and strengthens the hands of the wicked; and is a snare upon Mirpeh, and a net spread upon Tabor to catch the simple and unwarry, especially the young. Alas, much unacquaintedness with the true state of the testimony as handed down from our fathers, which is the cause why so many fall in with this new scheme, which is adapted to the taste and disposition of the many new joiners, both elders and others taken into communion, and allowed the seals of the covenants, though involved in the actual supporting of the present erastian establishments of church and state, whom the word of God, and acts of the reformed church of Scotland, secludes as scandalous persons; and as it were a shutting and bolting the doors of admittance to sealing ordinances, and marring the edification of such who dare not drop that part of their testimony, left them as a legacy by their deceased fathers. But their design is to draw inconsiderate people into a compliance with the above part of their testimony, or rather ensnare them with such new terms of communion, and defections from the testimony formerly stood to and contended for.

The presbytery labour, and would make people believe, that the case of the remnant, both before and since the revolution, is the same with the Jews in Nehemiah's time, a conquered, subdued, and captivated people, and so may pay the imposed taxations to their conqueror, and also may pursue and defend themselves and their civil interests at law, even before the present unqualified judges, as their marginal notes do bear, loosing them from the obligation of bearing the cross of Christ, and suffering for him in name, body, and goods; all which are to be disposed for his glory. By the example of Paul's appeal to Cæsar, as is alleged by the presbytery,

(this again is another ensnaring trap to the unwarry.)

When such defences, say they, are admitted without the formal and explicit acknowlegement of the lawfulness of unjust, or usurped authority Just as if their obedience, and compearance before such judges did not include and evidence subjection, and make it superfluous to put any such querries to these volunteerants; but let the presbytery make it appear, that our case is like the situation of the captives in Babylon, and similar to Paul's condition, and then the two instances from scripture, will make something to their purpose. Till that be made good, it is but a perverting of those texts aduced by them to a wrong end and design, for it is utterly refused, and cannot be made appear, that ever the remnant standing by and contending for reformation principles, and the headship of Christ, as mediator, in and over his church, was conquered, or made to yield, and give up with Christ's rights, and royal prerogatives, and their right of contending for the same, had they yielded, or given up with that, either before or since the Revolution; they had been conquered and captived indeed, into a forced subjection to the usurpers of Christ's crown and throne; but still they held fast and did overcome through the strength of the blood of the lamb, and by the word of their testimony, even when their blood was running like water through the horrid cruelty of Christ's enemies, and their murderers; yea, they did not so much as give up and quit with their arms and weapons necessary for self-defence, in the quarrel betwixt them and Christ's enemies, though many of them lost their lives in the conflicts and contest; yet still the survivers maintained the dispute, until the revolution put an end of that way of contending, which made a very great and remarkable change; yea, and merciful too, in the lot and circumstance of the contending party, as to temporal mercies. But alas! spiritual judgments were

not removed. This doctrine of the presbytery militates against, and condemns the practice of the remnant before the Revolution, as well as since, in refusing to pay cess, or tribute, because they were a conquered and captivated people like the Jews, as they affirm. But one would have thought that the presbytery, who would have themselves and others in the like distressed case and condition, as the captive Jews from Babylon were, would have endeavoured to be up with them in duty, before this time, by renewing our national covenant as the Jews did theirs; but this difference (among others) occurs betwixt the presbytery's case, and the case of the Jews: the Jews were out of captivity, the presbytery is not; they were in a capacity to renew their Sinai covenant, the covenant of their ancestors; the reformed (or rather deformed) presbytery, has by their defection and backsliding, put themselves out of the present capacity, to renew their covenants, as they have done by their ancestors at Auchinsaugh, and Crawfordjohn. When they cited Neh. ix. 36, 37. in their testimony, it would appear, that they thought not good to give room to, and follow what is said in the 38 verse. "And because of all this we make a covenant," &c. More observations might have been taken notice of *.

From these four pages, as cited from the presbyteries testimonies, how slyly, cunningly, artificially, subtilly, and ensnaringly they have done, may after-

* Their not express, but equivocating about cess paying, cess and other taxation in a general manner. Mr. Renwick's Life and Death, page 133. testifies against paying of any cess whatsomever. See also William Wilson's Querries, drawn up for the Reformed Presbyterian societies at Lamington, May 29th, 1745. See the declarations emitted at Sanquhar, August 10, 1692. Nov. 5, 1695; and May 23, 1704. See also the dying testimonies of the suffering remnant, who survived the revolution; and Mr. M'Ward's letter anent cess paying, in manuscript; as also Mr. Clark's dialogue, relative to the same, A book in print, printed 1714, to be had in the shops.

wards, perhaps, may be more fitly taken notice of. Meantime, it is remarkable, that their printed acts and testimony, gives so sparing an account of the heads of martyrs testimony, and the three heads of the testimony of worthy, reverend, and faithful Mr. James Renwick, (See the Life and Dying Testimony of Mr. Renwick, vindicated by Mr. Shields, printed in the year 1724) is so quite concealed by them, for what intent these are left out, needs no guessing; the scattered inconsistent sentences, in the above pages referred to, tell us, how they are inconsistent with themselves, inconsistent with Mr. Renwick's testimony; yea, contrary to the testimony that the faithful contending party has been witnessing for to this day. The old men, who acted a faithful, honest part, in the community, are mostly dead and laid in their graves. The young are like to be turned out of sight of the testimony. The letting go of our general meetings has been a loss to them, and has also let in a malignant disaffected set, together with separate distinct congregations, and sessions, with new chosen elders (if not ministers also) involved in defection, These (with other things that might be mentioned) has been, is, and will be the ruin of them, if the Lord do not prevent it. Our general meetings was, as a barrier in the Lord's hand, against defection and compliance; the presbytery is turned like the seceding judicatories, all that accedes to them are welcome. It would appear, that the presbytery want to be wiser than our fathers; for a new interpretation is also given by them, to the fourth section of the twenty-third chapter of Confession of Faith, contrary to our former understanding of it, and contrary to the mind of our reformers, as appears from the scripture proofs they annex to it, Rom. xiii. 1,—4. 1 Pet. ii. 13, 14. together with the General Assembly's Letters of Exhortations to their countrymen in Poland, Sweden, Denmark, and Hungary, September 1, 1647.

The above named presbytery, not only assumes the name reformed, but wants to be wiser, (as would appear) in their new compiled confession, (for so it may be called) or declaration of their principles, in this printed testimony, than all the reformed churches, in their confessions of faith, published to the world; yea, wiser than what is written and given in divine revelation; for in the eleventh article, page they assert, that "the Lord Jesus Christ, the only mediator, and redeemer of his people, was he that first appeared unto lapsed man, and as the great revealer of the council of peace, called to him in the voice of mercy, saying, Adam, where art thou." That it was a three-one God, or a trinity of persons, and unity of essence in the God-head, that first called unto Adam in the garden, on the back of the fall, is granted, and is the truth; but, it was the Lord Jesus Christ calling to him, as a Saviour and Redeemer, abstractly from the other two glorious persons in the God-head, the Father, and the Holy Spirit is denied until that other joyful voice sounded in his ears, and spake the first gospel promise, Gen. iii. 15, "I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel." If Christ as a surety Redeemer, and Saviour, called unto our first parents in the garden, they had no ground to be afraid and fly, trying to hide themselves from him that called unto them; but they being convinced of guilt, by breaking that law and commandment given them, Gen. ii. 16, 17. "And the Lord God commanded the man," &c. Our first parents, fearing and looking (as they had just cause) that the threatening would be immediately put in execution upon them, as their maker and lawgiver had told them. Are we not then to think, that it was just and equitable, that he who made them, and was their lawgiver, was, and should be their judge, arraigning them before him, examining

of, and convicting them of guilt. "Hast thou eaten of the tree whereof I commanded thee, that thou shouldst not eat, Gen. iii. 11. This one here speaking to guilty Adam, was that same one who forbade him to eat of the tree. It was not Christ, as Redeemer and Saviour, but God as Creator and Lawgiver; even that *us*, or glorious three speaking here, that said "let us make man in our own image," Gen. i. 26. thereby signifying and intimating, that the trinity of persons, unity of essence in the Godhead, were all equally concerned in the creating of all things as well as in the making of man, and all joined him in his creation state, that law of nature, or covenant of works, and all the united three, did call him to account for the breach thereof, with full conviction of guilt, before ever a Saviour was revealed to him. It is remarkable, that the serpent got his doom, and the sentence of condemnation was past upon the devil, by a supreme united one God, before the gospel covenant of free grace was revealed, which covenant is, by our divines, called the second covenant, Confession of Faith, chap. vii. Sec. 3. The scriptures, that the (falsely called) reformed presbytery cites to prove, that it was Christ as Mediator, that called after Adam when fleeing in the garden, before the intimation of the gospel-promise, proves no such thing; and is a wrestling and misapplying of scripture, to be so employed in; and it is not a small piece of injustice, and dishonour done to our assembly, in citing that part of their confessions and catechisms, that give not the remotest hint of such a thing. They would have people to believe, that the threatening for the breach of God's holy law, is not first to be made known and applied, before the gospel promises can justly be claimed. But the inspired prophet Moses, lets us know that it was the same Lord God, that commanded Adam not to eat of the forbidden tree, that called upon, or spake to our first parents in the

garden after their fall, when they were flying, and afraid at the hearing of his voice, saying, "Hast thou eaten of the tree whereof I commanded thee, that thou shouldst not eat," Gen. iii. 11. From this it is plain and clear, that it was not a Redeemer and Saviour, that here called unto, arraigned, and convicted our federal heads of their guilt, by breaking the law of their creation, or covenant of works; because they had not that law from Christ, as Redeemer, and Saviour, but from God, Creator, and therefore, was not under any other law, until the gospel covenant of free grace, in the promise, was exhibited unto them, Gen. iii. 15. which brought them and their spiritual offspring, the church of Christ thither, to be under the law to Christ: but not loosing them from being under the law to God, 1 Cor. ix. 21, as a rule of duty towards God and man, contained in the moral law, or ten commandments. We find also, when God gave this law to Israel, at Sinai, before it was written and given them, they were to hear as Adam did, the voice of God, in a terrible way, which made them not only afraid, but to tremble at the hearing of the trumpet of the law, threatenings, waxing louder and louder, and the mountain all on a flame, and trembling under the weight of a displeased God, Exod. xix. Deut. v. and says our divines, chap. xix. "this law continued to be a perfect rule of righteousness after man's fall, and as such was given on Mount Sinai, in ten commands;" and though Christ perfectly fulfil this in room of an elect world, yet he did not free them from it, as a rule of duty to God and man; and except we be humbled under a sight and sense of our lost state and rebellion against God, for breach of his law, and that times without number, deserving hell and everlasting wrath, it is vain to presume upon the promises, Gal. iii. 21. John iii. 3. Matt. ix. 12, 13. Again, that strange reformed presbytery, in their new confession, article 12th, seem to affirm, that all the

common favours enjoyed by mankind, in general, do all result as native and necessary consequences from the interposition of Christ, in behalf of his spiritual seed, and have their ultimate foundation in the infinite sufficiency, fulness, and perfection of the blood and sacrifice of Christ. If this be not Arminian doctrine, I am sure it is not a form of sound words. Indeed they quote a part of the Scots and Westminster Confession of Faith, and doubt not to make people believe, that they agree together. But let any person attentively read and consider that part of the confessions, and catechisms, that they refer unto, and they will easily see the doctrine there handled by our divines, is purely, and only a subject about and concerning Christ's undertaking, and accomplishing the redemption and salvation of an elect world, given to him by the Father, and not about the eternal decrees of God in reference to the reprobate, or his over-ruling and ever ruling providence in the government of the world, and supporting and maintaining all created subsistences that are therein. And this is the plain prerogative of God, or the three united persons, essentially considered, and not as peculiar to Christ as Redeemer; and therefore, cannot result or proceed from the interposition of Christ, as founded in his blood and sacrifice, as the assuming reformed presbytery assert it; who, by their heaping up a jargon of jumbling, intricate, sophistical and unsound expressions to pervert the truth. But it is a dialect which evidences that this reformed presbytery is sailing not far from the Arminian shore, and in danger (I fear) of being driven into their camp, by some wind, or other inducement; and they are in the more danger of being shipwreck'd, when sailing upon the sea of dark mysterious matters, and intricate topics, on which some have lost themselves.

We may tell this wise court that the common enjoyments that the wicked have, and do partake of, does no more result from the interposition of Christ, and founded upon the sufficiency of his blood, and sacrifices to them, than to the brutal creature; yea the beastial tribes have more right, who never forfeited their right as man did. [Does the reformed presbytery imagine, that the fowls of the air, beasts of the field, and the fishes of the sea, have their food purchased to them by the blood of Christ; and has the devils the liberty that is permitted them, to molest and disturb the church and people of God, purchased to them by the blood of Christ; or is it a native and necessary consequence of his death; and have tyrants, who oppress the people of God, their murderous schemes purchased to them by the blood of Christ,] &c. and as the wrath of God is upon, so (as the scripture saith) it abideth on him, John iii. 36. namely, upon the wicked, whom Christ never undertook to save, but are ever under his curse, as we see at large in Deut. xxviii. and as Christ himself saith, "they are condemned already," John iii. 18. And we are sure that the wrath and curse of God that the reprobates are still under, is neither the purchase of Christ, nor founded upon his blood and sacrifice, nor yet a consequence of his death to them; and what they enjoy of life and maintenance here, is only what God has decreed them to get between the passing of the sentence, and the execution day. For who is it that knows not, that a condemned person is dead in law, as soon as the sentence of death is passed upon him; and has no right to any thing but what the judge is pleased to allow him. For since he has forfeited his life, so his maintenance also. The devils knew, and could ask Christ himself, "art thou come hither to torment us before the time," Mat. viii. 29. they knew that the decreed sentence was passed

against them, Gen. iii. 14, 15. and they also knew that the time was set and fixed when it would be put in full execution upon them, though unknown to them. But who will, or dare say, that this sentence not yet being put in execution upon fallen angels, is owing to the interposition of Christ, and procured by his blood. For the sentence was irrevocably past upon them, before a Saviour was revealed, Gen. iii. 14 and since revealed, Gen. iii. 15. When the promised seed and offspring of David, after the flesh, and king of Israel, and captain of the Lord's host, there has been a declared lasting war proclaimed by him against that Agag, king of the Amalakites, and Satan the serpent and his seed on the other side, has been permitted by the supreme power united in the Godhead, to rally and fight against Christ and his seed to this day, I hope none will say and maintain, that the decreed time and limited freedom the serpent and his seed, (the wicked) and their fighting against Christ and his seed, doth result as native, necessary, and determined consequence from the interposition of Christ in behalf of the spiritual seed, and founded in the sufficiency, fulness, and perfection of the blood and sacrifice of Christ, because of time, and the hitherto lengthening of it in the standing of the world. We are assured from the written word of God, that time, and the making of all things in time, with the continuation of time, and universal government of the world, and maintenance of all the creatures therein, and even the interposition, sufferings and death of Christ in saving and redeeming an elect world, is the fulfilment and execution of the eternal decree of God, Psal. ii. 7. " I will declare the decree," &c. Acts ii. 23. " Him being delivered by the determinate counsel and fore-knowlege of God," &c. Acts iv. 26—28. " The king of the

earth stood up," &c. " The establishing and standing of the earth is of God alone," Psal. cxix. 90, 91. " And that same God who made the world, gives life and breath to all mankind, for in him we live, and move, and have our being," Acts xvii. 25. 28. And that this the execution of his eternal decrees is plain from the 26th verse, " And hath determined the times before appointed," &c, And we are sure from the scriptures, that both the eternal decrees, and the execution of them in time is of, by, and from the united three in the Godhead, essentially considered, and who are equal in power, glory, and dominion; and not of, and by Christ as Mediator, though the Mediator, as the Father's servant, in his threefold office of Prophet, Priest, and King, hath, and doth execute the whole (on his part) of the eternal covenant of redemption, (when I call this covenant eternal, I mean only, that it was agreed upon betwixt the Father and the Son, and with the Holy Ghost from eternity.) Isa. xlii. 1. John iv. 34. John x. 36, 37. xvii. 4. and xix. 30. And that because he is the son of man, John v. 25. he is head and governor, in and over his own church, which he has redeemed with his own blood, for whom he purchased eternal salvation, and to whom not only the common favours and benefits of this life do result, as consequences of Christ's interposition, but is really founded in his blood and purchase for them and none other; except that wise and strangely reformed presbytery could prove that the curse of God, that is upon the wicked, and upon all their enjoyments, is the effect of Christ's interposition, and death to them while they are still treasuring up to themselves wrath against the day of wrath, by their impenitency, and continual sinning, being vessels of wrath fitted to destruction, Rom. vi. 5. 9. 22. and are ripening and ripened for the harvest and sickle of God's wrath,

Rev. xiv. 14, 15, 16. It would be blaspliemy to think or say that this has any connection with Christ's undertaking to save the elect.*

* Perhaps some may want to know the reason why these testimonies are mostly pointed at the Reformed Presbytery: one reason is, Many of the other sects were not on the field when many of the authors were alive. Another reason is, That all the other parties professed that they were well pleased with the revolution church and state, because none of the other parties owned the martyrs' testimony, in all the heads of it; for other parties owned no more of the martyrs' testimony than what was agreeable to their own practice. But that remnant that adhered to the martyrs' testimony, for the most part, were carried down the stream of defection, by their owning of Mr. M'Millan, who first constituted that reformed presbytery, for their minister, before he had honestly and faithfully given up with the former defections; and also their still owning him as their minister, after he had begun to vindicate his defections by admitting persons into church communion, who were members of the revolution church, before they had any evidences of being honest friends to the martyrs' testimony, by leaving of that church (if the history of these times get their room with other history) that that remnant was witnessing against.

And it is still to this day, by admitting ignorant persons, of the principles of church constitutions, that has annihilated all scriptural constitutions; so it was not for want of pastors, but the having of them, that led the remnant astray from the true state of the martyrs' testimony. So it is altogether false what the Antiburgher synod has advanced in their Narrative, first finished edition, pages 81 and 82, that because the remnant had no pastors, they gave way to strange fancies about the nature of civil government: but they had no other fancies about the nature of civil government than the reforming covenanters and martyrs had shewed to be agreeable to the scriptures; though that pretended synod holds up that remnant both as ignorant and of corrupt principles. But all those ministers and private professors who can represent that remnant so, for their adhering to the martyrs' testimony, and could not join with the revolution settlement of church and state; and also all those (if any) who are now adhering to the martyrs' testimony, as ignorant or of corrupt principles at this day, when corrupt principles and wicked practices are so universally abounding, which the event so plainly shews that what that remnant feared is come to pass; and that was, that the revolution constitution, both of church and state, would bring all religion, both in principle and practice, to ruin. Therefore, whoever represents that remnant, and those who are (if any) owning the same principles, as ignorant and corrupt about the na-

Again, The above-named court goes on in their new compiled confession, Article 15, to assert, that God the Father has made an unhampered gift of Christ unto mankind sinners lost as such. This article is much of a piece with the 12th, a confused, mixed piece of sophistry, smelling much of Arminian and Antinomian trash, but garnished over with some-

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ture of civil government, and church constitution, as the Antiburgher synod have done, plainly shews they are none ashamed or grieved for all the abominations done in the land; and till once the present churches be ashamed of their corrupt practices, and will not have the pattern and fashion of the house shewn to them, for the present pastors have caused those who adhere to them, to give way to strange fancies both about divine institutions, and what constitutes a church member; all which is well seen in the wicked and immoral practices of so great a number who can come so boldly to get both the seals of the covenant to them, with the ready admittance of sessions; and the present professors, who have pastors, have given way to strange fancies about true godliness, for they fancy a profession is sufficient to shew a man religious without performing the duties commanded in the word of God; and this fancy is greatly encouraged by their pastors to please their implicit followers. And again the narrative, or the Antiburgher synod, by it would have their members to believe, that the remnant was ignorant because they did not make a difference between tyranny forced on a nation, and a government making the national will its law, as is in the foresaid 82d page; so it is clear that that synod are of opinion, that all governments should be obeyed as God's ordinance, be their laws never so tyrannical, if it be the will of a nation to have it so; but the remnant was of opinion that the will of a nation could not make prelacy lawful, though it should not be forced on a nation by the tyranny of the two brothers: and that it was their duty to adhere to the martyrs' testimony, though it was the will of a nation they should not, and the Antiburghers a part of that nation.

But this synod seems now to take the advantage of that poor, wasted, and suffering remnant, when they thought there was none to stand forth for their vindication, for they well knew that the reformed presbytery could not vindicate them in a consistency with themselves, which they have made plainly appear in the abstract of their principles, page 18. But these Testimonies will vindicate that remnant to be the only persons who maintained the covenanted principles of the church of Scotland, in opposition to all that can be advanced against them.

thing like truth, to make it take with the unwarry.

The contents of it may be comprised into four heads, viz.

1st. The Father, out of his unbounded love, has made a free and unhampered gift and grant of Christ unto mankind sinners lost as such in the word. And,

2d. That Christ's ambassadors is to make a free offer of Christ and his salvation to all mankind.

3d. To tell them, after this offer is made unto them all, that there are no bars in their way to hinder them from appropriating Christ unto themselves. And,

4th. They make the above frank and unhampered gift of Christ, the foundation both of the gospel offer, and of faith in Christ Jesus.

The first of these assertions is a twofold falsehood; for God the Father is bound and restricted only to the elect, and not an unbounded love to all the world, Jer. xxxi. 3. John xvii. 26. Ezek. xvi. John xvi. 27. Rom. viii. 39. Ephes. ii. 4. John xv. 9, 10. and many other places. God the Father's love, and the Redeemer's love, are of equal extent; and as Christ's death and mediatory prayer is restricted only to the elect, and none else, as the 14th, 15th, 16th, and 17th chapters of John make manifest; all the rest of the world, while in nature and haters of God, Rom. i. 30. Prov. viii. 36. and for their hating of him, he hateth them, Psal. xi. 5. and cxlvi 8. The Lord loveth the righteous, but his soul hateth the wicked, Hos. ix. 15, for their wickedness I hated them. It is a lying against the truth, to teach that God's love is unbounded; it is no less false, to teach that he has made a free and unhampered gift and grant of him to all mankind in the word. If we take and understand the word unhampered according to the true import and signification

of it, which is a full and complete frank-gift and grant of Christ to every individual of Adam's race, wherever the word or gospel comes, to whom every one has a right, and may lay claim unto as their own; for a gift to the receivers makes it their own property; the grant of the giver confirms it to them. But we are sure, that many who has the outward call of the word, never had, nor never will, have that gift granted unto them; for many are called, but few chosen, Matt. xxvi. 16. and xxiii. 37. and the hope of the hypocrite shall perish.

Their second head contains a free offer to all; but their third head contains above this; that there are no bars, nor impediments in their way, to hinder them from appropriating Christ to themselves; (for I pass by their *ab extra*, until they explain it, and learn better manners, which ordinary readers understand best,) for it seems they are as a net spread on Mispeh, and a snare on mount Tabor, to ensnare the simple, and deceive the unlearned. But I shall be plain and free, to tell these reformed, modern doctors, that until people be reformed from the Arminian and Antinomian errors published in this article, and taught from the pulpit to the people, it will stand as a bar and hinderance in the way of their accepting and receiving of Jesus Christ as offered in the word; for presumption in an unhumbled guilty sinner, wanting a true real sight and sense of his sin and rebellion against the Lord, by breaking his holy law; wanting, and not seeking of the Lord, the true and sincere of unfeigned repentance, and a renewed and willing heart to walk in his ways, enabling them to conform in life and practice to the word of God; yea, the Lord himself makes presumption a bar and hinderance in the way of presumptuous sinners offering typical offerings under the law, and far more, we may be sure, they were debarred from having a right to the typical sacrifice Christ, because

they were utterly to be cut off, Numb. xv. 30 31. Also, a self-conceited righteousness, and wholeness, in not being sick and distressed, because of our lost and miserable state by sin, is a bar in the way to the physician Christ, Matt. ix 12, 13. In order to be healed by him, and made righteous by his righteousness imputed to poor lost sinners, impenitency and want of repentance, is a great bar in the way of getting an interest in Christ; for so says Christ himself, "except ye repent, ye shall all likewise perish," Luke xiii. 5. But that new reformed court, acts as if they thought repentance needless, and that salvation may be had without it, as is apparent from their not giving it an inch-breadth in all their public confession sent out into the world. But we find repentance is the doctrine that Christ first preached, Matt. iv. 17. and also that which his apostles first preached, Mark vi. 12, as a duty going before conversion and forgiveness of sins, Acts iii. 19. and that both to Jews and Gentiles, Acts xxvi. 20. A doctrine also preached and insisted upon by the Old Testament prophets from the mouth of the Lord, Ezek. xiv. 16. 1 Kings viii. 47, Ezek. xviii. 30, 31. And is the doctrine taught in all the reformed churches throughout Europe, as I can shew if need require, from the Harmony of Confessions, printed and published to the world. If we search the scripture, (which is our duty,) we will find repentance, and turning to the Lord, which is all one in the scripture dialect, in thirty places of it, commanded by the Lord; and to the obedient, the promises in twelve places repeatedly given. The whole, (I think) of both promises and commands, are given, or comprehended in these two texts, Prov. xxviii. 13. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them, shall have mercy." And Isai. lix. 20. "And the Redeemer shall come to Zion, and unto them that turn from transgression

in Jacob, saith the Lord." That repentance must be before the promise in the remission, or forgiveness of sins, is clear from scripture, Luke xxiv. 47. "And that repentance and remission of sins, should be preached in his name, among all nations, beginning at Jerusalem." Acts ii. 38. "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ, and ye shall receive the gift of the Holy Ghost." Acts x. 43. "To him gave all the prophets witness, that through his name, whoso believeth in him shall have remission of sins." And John the baptist first preached repentance for the remission of sins, Mark xiv. before he would admit his hearers to the sealing ordinance of baptism. They were also to confess their sins, Matt. iii. 6. The apostle also did so, when three thousand, upon their repentance, received the seal of the covenant, Acts ii. 41. We find also by the Lord's appointment under the law of Moses, none were allowed to offer up a sacrifice, of trespass, or peace offerings unto the Lord, without first laying his hand upon the head of the victim, to be offered up at the door of the tabernacle of the congregation, whether sheep, goat, or ox, Lev. i. 4. and iii. 8. 13. Which doubtless did manifest their repentance, and sorrow for their sins, and confession and acknowlegement of guilt, by presenting a living sacrifice to be offered up, as a typifying offering to the Lord, signified by their laying their hand on the head of the goat or ox, and in their so doing, the offering was accepted, for him who offered it, to make an atonement for him and no otherwise, Lev. i. 4. Which is further confirmed to be the import and signification of Aaron s hand on the head of the scape goat, and confessing over him all the iniquities of the children of Israel, laying all their transgressions on the head of the goat, Lev. xvi. 21. typifying Christ, who had the iniquity of all his people laid upon him, Isa. liii. 6. To which Mr.

John Canne's marginal notes for understanding and explanation leads unto; and as he says, it is a truth acknowleged by all, that the scripture is the best interpreter of scripture, for such is the fulness and perfection of the holy scriptures, as it hath a sufficiency in itself for the explanation and opening of the sense and meaning of it; and Christ commands the scriptures, John v. 39. and to go to the law and to the testimony, for if they speak not according to this word, it is because there is no light in them, Isa. viii. 20.

The burying (if not rejecting) the doctrine of repentance taught and commanded in the scriptures, is an evidence of much wilful darkness, Mark i. 15. Acts xvii. 30. and xx. 21. as that new reformed presbytery has done; though it was the received and taught doctrine of the reformed church of Christ in Britain and Ireland, Confession of Faith, chap. 15. Larger Catechism, quest. 153. and Shorter Catechism, quest. 87. Which was also the doctrine of all the reformed in Europe; as it is contained in their Harmony of Confession, translated out of Latin into English, in the year 1643, approved and allowed by the Westminster Assembly, and Parliament both.

I shall insert here a few lines, as few has access to see that valuable book.

Out of the Confession of Helvetia:—The gospel hath the doctrine joined with it, for so said the Lord in the gospel, "In my name must repentance, and remission of sins be preached, among all nations, beginning at Jerusalem." Luke xxiv. 47. sect. 8. page 116.

Out of the Confession of Bohemia, page 120:—Now that we know what sin is, in the next place, we are taught concerning holy repentance. Of this repentance, John the Baptist did preach in these words: "Repent, for the kingdom of heaven is at hand," and after him, Christ; afterwards also the

apostles preached throughout the whole world, for thus it is written, and behoved that repentance and remission of sins should be preached in his name among all nations, Matt. iii. Mark i. Luke 24. and after this, these divines treat largely of the rise, nature, and good effects of true evangelical repentance; they shut up the whole with a clause of admonition, that every one shall be condemned, whoever they be, who in this life, do not repent according to the sentence pronounced by Christ, "Except ye repent, ye shall in like manner perish," as they did who were slain with the fall of the tower of Siloam.

Out of the Confession of Auspurge, page 127, 128, 129:—It is especially needful, that the doctrine of repentance should be taught in the church most purely; therefore, our divines have laboured to clear the point as much as might be, for we do simply, and plainly, without any sophistry, lay forth that which the gospel teacheth touching repentance, that men may perceive how they must return unto Christ; by what means remission of sins is obtained, and what works do best please God. First, we teach that contrition is requisite, that is the true terrors and sorrow of the mind, which feeleth the wrath of God, and is grieved for sin committed, and ceaseth to do evil; and though these sorrows be requisite, yet must we know that remission of sin is not granted to the worthiness of contrition, or of these sorrows, but we must join faith with them, that is a trust and confidence of mercy promised for Christ's sake.

Out of the Confession of Saxony, page 133:—It is most certain, that the preaching of repentance doth pertain to all men; and by the mercy of God, this part of doctrine, especially in our churches, is declared with great perspicuity; neither do we go about to make branglings about the word repentance; if any man like it better, let him use the word conversion, which word the prophets also have often

used. Moreover, we do willingly retain the word contrition, which is truly to tremble through the knowlege of the wrath of God against sin; and to be sorry that we have offended God. And we say, that there must be some such great fear and griefs in those that are converted; and that they do not repent who remain secure; and without repentance and grief, as it is said 2 Cor. vii. "Ye sorrowed to repent once," and Ezek. xx. "and shall mislike yourselves in your own sight, and acknowlege yourselves to be worthy of punishment and destruction;' and these true griefs are a true feeling of the wrath of God, as is declared more at large in another place.

Out of the Confession of Wirtemberg:—We call contrition a feeling of the wrath of God, or a sorrow and great fear of the mind raised by the knowlege of the greatness of our sins, and the weightiness of the wrath of God; and we think that such a contrition as the law of God doth use to stir up in man, is necessarily required in true repentance. But to teach that it doth deserve remission of sins, or that it is a purging of our sins before God, is contrary to the apostolic doctrine; God does not despise a contrite and humble heart, as the Psalmist saith.

All the rites of the churches accords with what is above shortly transcribed, and also with the doctrine of justification by faith and good works, contained in their 9th section, as a few instances therefrom will make manifest.

Out of the Confession of Helvetia:—To justify, (in the apostle's disputation touching justification,) doth signify to remit sins; but because we do receive this justification, not by any works, but faith in the mercy of God and in Christ; therefore we teach and believe with the apostle, that sinful man is justified only by faith in Christ, not by the law; for the apostle saith, we conclude that man is justified

by faith, Rom. iii. not by works, lest any man have cause to boast, Eph. ii. 9. Therefore, because faith doth apprehend Christ our righteousness, and doth attribute all to the praise of God in Christ, in this respect justification is attributed to faith chiefly because of Christ whom it receiveth; now that we do receive Christ by faith, the Lord sheweth at large, John vi. where he putting eating for believing, and believing for eating, so as by eating we may receive meat through the hand; so by believing, or hand of faith, as an instrument, we receive Christ. And again they say, we teach that this faith is the gift of God merely and only, because God alone of his power gives it to his elect, and is not a human persuasion, but a sure trust and stedfast assent of the mind, 9th sect. page 146.

This condemns the Antinomian definition of faith, which is to be fully persuaded that Christ is theirs, and that whatever he did for the redemption of mankind, he did for them: which is now espoused by that new reformed presbytery. But we may tell these marrow reformers, that a persuasion is not a receiving; it is no way essential to it. A gift, or any article offered, must first be embraced before an interest can be claimed to it as our own property.

The uniform doctrine of all the reformed churches on the weighty subject of justification by faith, is, that it is not only the gift of God planted in the heart, but also is the hand an instrument ordained of God, for apprehending, embracing, accepting, and receiving of Christ; and not a believing at first hand, that Christ died for us, as the marrow men do, but contrarywise. This doctrine of faith belongs to, and is appointed for the true conflict of a terrified conscience, thoroughly convinced of sin and misery; because the said divines holds forth at great length, being justified upon their believing and receiving of Christ, and having their sins washed away in the

blood of Christ, and that true saving faith may be known by the good fruit and works that do accompany it; as Christ says, the tree is known by his fruits, Luke vi. 44. And says the Confession of Belgia, chap. 9. page 171, 172. "When as we do teach in our churches the most necessary doctrine of faith, we join therewith the doctrine of good works, viz. That obedience unto the law of God, is requisite in them that be reconciled; for the gospel preaches newness of life, according to that saying, 'I will put my laws in their hearts;' this new life therefore must be an obedience towards God; and the gospel also preacheth repentance, because that faith doth comfort the hearts; and faith cannot be but only in them that do repent; and faith doth comfort the heart in contrition, and in the fears of sin, as Paul says, 'Being justified by faith, we have peace with God,' and of repentance he says, Rom. vi. 'Our old man is crucified, that the body of sin might be abolished, that we might no more serve sin;' and Isaiah saith, 'Where will the Lord dwell, in a humble and contrite spirit,' &c. Isaiah lxvi. 2. and trembleth at my word." In this 9th chap. of the Harmony of Confessions, of 60 pages, is contained at large the doctrine of repentance, and justification by faith, as an instrument in the Lord's hand, whereby we are united unto him, being convicted by the law, as transgressors by breaking of it, and thereby brought so far on in the way of embracing of Christ by faith, on the terms or conditions he has offered in his word, being actually justified then and no sooner. This is the received and taught doctrine and confession of eleven churches, or provinces, viz. Helvetia, Auspurge, Basil, Swevland, Saxony, Wirtemburg, or the Waldences, the French Geneva, Belgia, Bohemia, and the latter Confession of Helvetia, and St. Augustine, taught the same doctrines,

who says, " For so much as the law of God sheweth to man his infirmity that flee unto his mercy by faith he might be saved; for it is said that he carrieth both the law and mercy in his mouth; the law to convict the proud, and mercy to justify those that are humbled. Therefore, the righteousness of God through faith in Christ, is revealed upon all that believe."

And the Melivitian synod writeth:—Is not this sufficiently declared that the law worketh this, that sin should be known; and so against the victory of sin men should flee to the mercy of God, which is set forth in his promises, that the promise of God, that is the grace of God, might be sought unto for deliverance, and man might have a righteousness; howbeit, not his own but God's; thus the Melivitian synod teach. The scriptures that all the reformed churches above, cites to prove and confirm their doctrine, is Rom. iii. 28. and iv. 2. Gen. xv. Eph. ii. 8. James ii. Gal. iii. 14. Math. xii. 33. Eph. iv. 22, 23. 1 Thess. iv. 3. Col. iii. 14. Tit. iii. 8. Acts. iii. 35. Col. i. 10. John vii. 37. 2 Pet. i. 5. Math. xxv. Isa. vi. 2. Luke xiii. 3, 4, 5. Isa. xxxiii. 15, 16. 1 Tim. iv. Mark x. Isa. lviii. John iii. 16. 1 John ii. John i. 12. " As many as received him to them, gave he power to become the sons of God." Luke xiii. 24. " Strive to enter in at the strait gate." And many moe places of scripture.

This newly reformed presbytery, also seems to be fallen into the erastian quag-mire, of an universal civil dominion of Christ as Mediator over all, in attributing to him the government of the world, abstractly considered from the other two glorious persons in the Godhead, the Father, and blessed Spirit. I say, it evidently appears from what they say in their Act and Testimony, and their not censuring two of their members, for printing and publishing that heterodox doctrine, viz. Mr. John

Fairly, and Mr. William Steven, who both denies Christ's having a twofold kingdom, one as God with the Father and Holy Spirit; another as Mediator. And Mr. Fairly has the impudence, and brazen-face, to charge two of the brightest lights (perhaps) that ever shined in Britain, Mr. George Gillespie, and Mr. Samuel Rutherfoord, with error, for maintaining that our Lord Jesus Christ has a twofold kingdom, one as God equal with the Father and Holy Spirit, and another as Mediator in and over the church, given him by the Father. And in charging these two divines with unsoundness, who were members of the Westminster Assembly, he tacitly charges the whole Assembly, (the compilers of our Confession and Catechisms,) and Scots Assembly also. As this doctrine was approved of, taught and recommended by them as sound and agreeable to the scriptures. And as Mr. Gillespie dedicated, or directed his book (called Aaron's Rod blossoming) to the Westminster Assembly, so we find it was approven of by them; even that very doctrine that Mr. Fairly reckons unsound, and injurious to truth, is held and maintained by them in their Confession of Faith, chapters 2, 3, 4, and 5. 23; and Larger Cat. quest. 18. and Shorter Cat. quest. 11. So that he censures and condemns the whole reformed church of Britain and Ireland, who approved the same by a judicial act, and the civil state also, by a parliamentary act, ratifying and establishing the same. The Scripture that he insists mostly upon to establish his sectarian error, is Prov. viii. misunderstood by him, when applying it in whole to Christ as Mediator. But as (Mr. John Canne says) scripture is the best interpreter of scripture; so we find wisdom in the first verse of that chapter, which all sound commentators understands to be the second person in the Godhead, called the word, John i. 1. which the

margin leads unto also, and word and wisdom is all one in scripture, Gen. i. 2. 2 Pet. iii. 5. Psal. xxxiii. 6. and cxxxvi. 5. In these texts, it is said by his word, and by his wisdom, he made the heavens and the earth, and by the same word and wisdom also, it is upheld and kept in store; and that same word and wisdom is God, John i. 1, 2. by whom all things were made, are upheld, and governed; even by him, by whom kings reign, and princes do justice, who was one with the Father from eternity, his only begotten Son, equal with him in all his decrees, and execution of them, in the works of creation and providence; as that chapter makes manifest, and as the marginal notes leading to other places of scripture confirms; but gives no authority nor countenance to that erastian notion of Mr. Fairly's, and his associates, viz. of the civil magistrates holding his office, and ruling by, and under Christ as Mediator, abstract from the other two persons in the Godhead.

The texts of scripture, that these erastians mostly bring (as they think) to confirm their wild notions, is the scriptures, that all sound divines takes, either to prove the Godhead of Christ, or his Headship in and over the church, given to him by his Father; and so make nothing for them, but is much against them; yea, Mr. John Fairly is so bewitched in his erastian notions, as appears from his pamphlet, which he calls, An Humble Attempt in Defence of Reformation Principles, page 163, that he makes no difference between magistracy in the abstract, and magistracy in the concrete; and between the power and persons impowered; and the qualifications and the gifts fitting them for government. This evidently appears, when he says, this is that which the wisdom of God here affirms, by me; then he says, by wisdom, *i. e.* wisdom that comes from me, kings reign, and princes decree justice. Here, he makes no distinction which of these is the fountain of

power, and the execution of it, he makes all one; and also the gifts of fitting for government; by these texts of scripture he refers to (no doubt) for proof, Numb. xi. 17. and xxvii. 18. 1 Sam. x. 9. and xiii. 14. and 1 Kings iii. 9 12. But can it be thought that Mr. Fairly and his associates, are so unattentive, as not to take up and understand, that the spirit and power there mentioned, is given to the rulers, fitting them for government. These places of scripture are from the Spirit of God, or third person in the Godhead, and not properly from Christ as Mediator; for there is more ground from scripture, to ascribe the administration of civil government to the Spirit, or third person in the Godhead, than to Christ as Mediator, as is evident from the book of Judges. There never was a magistrate or ruler in any part of the known world, who ruled in any measure tolerably agreeable to the law and light of nature, but what had, and must have less or more of the common gifts of the Spirit; even the heathens, who has no more to lead them to the necessity and regulation of magistracy amongst them, than the remains of that law man had written on his heart in his creation: hence, we find that God, the supreme Lord, and King of all the world, has raised up, empowered, spirited, and made to prosper, even heathen kings as instruments in his hand, both of judgment and mercy.

And as to Mr. William Steven's pamphlet, in answer to Mr. Fletcher's queries, it is much of a piece with Mr. Fairly's corrupt and unsound doctrine, about the essential power of the Godhead, in the ruling and government of the world, being committed to Christ as Mediator; this is what they both affirm. Mr. Fletcher's 10th query is, "Is magistracy an ordinance of God, as the God of nature, or of Christ as Mediator?" Mr. Steven's answer is, "That magistracy is the ordinance of God as Crea-

tor, and moral governor of the world." This is truth. But then again he says, " We believe, assert, and maintain, that this same ordinance of magistracy, which is God's as moral governor of the world, is put under Christ as Redeemer and Mediator, who ruleth in the kingdom of Providence." This is the import of what he maintains in this paragraph, as is evident, which is a plain contradiction; first, to assert that God as Creator is the alone moral governor of the world, having the kingdom of Providence in his hand; and just with the same breath to assert, that Christ as Redeemer, has it only, and in a delegated way. This doctrine of his, is quite contrary; and to corroborate his wild notions, he quotes 1 Cor. xv. 27. Eph. i. 22. Heb. ii. 8. anent all things (as he imagines) being put under Christ's feet. But it is very remarkable, he is excepted who did put all things under him; and so it is clearly implied in excepting God, that his moral government, and supreme authority over the whole extent of creation, is excepted also; for he will as soon cease to be God, as give up with the alone government of heaven and earth, and what they contain. But Mr. Steven leaves out of his confession, that part of the scripture he cites to prove his false doctrine; but it is manifest that he is excepted, who did put all things under him. For the end this is done, we may easily guess, and not go wrong.

The next blunder he falls into, is, " There is not (says he) a more ungrounded notion about divinity, than to maintain that the world stands under a twofold government, one by the God of nature, and the other by the Mediator;" and yet he maintains the very same as above, which (I believe) never one in the world maintained it before him; and just again, he falls into the same snapper, page 115 of his book, with respect to these two kingdoms of providence and grace.

And further, he goes on at random, and maintains, that there is not a word spoken, nor the smallest matter transacted, either in the kingdoms of Providence or of Grace, since these remarkable words in the garden, "Adam, where art thou?" until the judgment of the great day, when the final sentence shall be pronounced, "Come ye blessed,—Depart ye cursed," but is spoken and accomplished by the Mediator, by virtue of that absolute power, which is delegated to him. What? Not a word spoken, nor the smallest matter transacted!!! One would think that the man when he compiled this new piece of divinity, has either been sleeping and dreaming, and in a raving fit, or then transported, either with (or into) a rapturical zeal, though not according to knowlege; but a lying against the truth revealed to us in the word of God. Does not divine revelation inform us, that after God spake these words to Adam, "Where art thou?" he spake to him again as his judge, penalled him before him for the breach of that law he was under to him in his creation state? That was God Creator, and not Christ as Mediator, that spake to and judged our first parents, is plain from the interrogation, "Hast thou eaten of the tree, of which I commanded thee, that thou shouldest not eat?" It was not Christ as Mediator that forbade him to eat, but God Creator, the united three persons in the Godhead; for our first parents was under no law to the Mediator, as Mediator, until the first gospel promise was given, and the doom and sentence passed upon the devil, and fallen angels, by God the eternal being and supreme lawgiver. This is one witness and proof against the lying doctrine of this erastian and sectarian divine.

Another proof we might give, in God's fixing and setting his curse upon Cain for the killing of his brother; and giving it in charge by a law to Noah, that he that sheds man's blood, by man should his

blood be shed, (or his life should go for it, because it struck against God himself,) for in the image of God made he man, Gen. ix. 6. And this is the heathens who knew only the law of nature, Acts xxviii. 4. From which text Mr. John Canne leads to Gen. ix. 6. and Rom. ii. 15.-We find also that the old world was destroyed by the God of nature, or by God the Creator, as is plain from Gen. vi. 7. " It repenteth me (saith God) that I have made man, and it grieved him to his heart, I will destroy man and beast whom I have made." He both said and did it, and that as God Creator, and not as Mediator.

Another remarkable instance for confutation of Mr. Steven's wild doctrine, we have in Gen. xi. when God confounded the tongues of Babel's builders, it is done by the three united persons in the Godhead, ver. 7. " Go to let us go down, and there confound their languages." Here we find both words spoken, and not a small, but a great matter transacted, and done in the kingdom of Providence by the power of that alone *us*, who made man at first, and all other creatures also, Gen. i. 26. The different languages and tongues of the nations of the world, to this day bears the weight, and testifies to the truth of both those words and transactions, being done, and by whom. We find also from scripture, that the condemnation of the fallen angels, and the destruction of Sodom and Gomorah, was done by that ever ruling, and over-ruling Providence of the supreme united power in the Trinity, who drowned the old world, 2 Pet. ii. 4, 5, 6. Jud. vi. 7. Likewise we see that Isaiah got a commission from these three united persons one God, to tell that people of the spiritual and temporal judgments that were infallibly to come upon them for their ruin, Isa. vi. 8. Says God, " Whom shall I send, and who will go for *us* ?" signifying (to be sure) the three persons and unity of essence in the Godhead; and

the margin for confirmation leads to Gen. i. 20. "Let us make man." That it was the Godhead, the three united persons, that there spake to the prophet, and gave him that commission, and put the threatened judgments in execution also, is the truth. Many moe places of scripture might be cited to confute that false and lying doctrine of Mr. Stevens, and his associates. The word of God let us know, that the eternal decrees of God is executed by himself in the works of creation and providence. Was not the cup of suffering that Christ the Redeemer had to drink, given by the Father to him? It would be very improper to say, the Redeemer gave the cup to the Redeemer, as Redeemer, to drink. Not only the sufferings and death of Christ, is the execution of the decree; but also the instruments of his sufferings and death, was by the over-ruling providence of God, permitted to accomplish, and fulfil the eternal decree, as we see and find in and from divine revelation, Acts ii 23, 24. "Him being delivered by the determinate counsel of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, loosed the pains of death." Acts iv. 27, 28. "Both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy counsel determined before to be done." Here was a matter and not a small one, transacted in the kingdom of God's providence, not done, and accomplished by the Mediator, as Mediator, though it was accomplished upon the Mediator, in the execution, or fulfilment of the eternal decree of God, by God himself, or the three united persons, one God, who permitted these instruments, so far to execute his decree. Mr. Steven and his associates, make Christ to be actually guilty of the breach of the sixth commandment, "Thou shalt not kill." (how impious the thought) which is fearful to think on. We are sure from the

word of God, that though Christ undertook in the eternal covenant of redemption, to fulfil the law, and answer the demands of justice in the room and stead of the elect, and be made liable to death also, yet he was not to be his own executioner. No criminal, though guilty of death, is warranted by God's law, to take away their own life, the law does that. And we find the sword of justice, from God the Father, had a commission to awake against the man who was his fellow, Zech. xiii. 7. This to be sure, was the sword of justice from the Lord of hosts, against Christ as surety for the debt of the elect, which he had to pay; and this Christ acknowleged in his answer to Pilate's question, "Knowest thou not, that I have power to crucify thee?" "Thou couldest (says Christ) have no power at all against me, except it were given thee from above." John xix. 10, 11. Now this makes Mr. Steven's doctrine a falsehood, for here is a matter transacted, or done in the kingdom of Providence, not by Christ as Mediator, but against Christ as Redeemer, by God alone; and that since God called after Adam in the garden also. The falsehood and sophistry of Mr. Steven's doctrine, is further manifested by Christ's answer to another question of Pilate's, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king, to this end was I born. My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." John xviii. 36, 37. It is manifestly clear, that Pilate in his interrogations, meant a temporal kingdom, and monarchical dominion over that nation, which was alleged Christ had assumed the same. It appears that Pilate was satisfied with Christ's answers, although for fear of the Roman power, and for fear of losing his post and office, he condemned Christ. But Mr. Steven's printed testimony, and published

confession, says on the matter, Christ is a liar, he died in an error, for "there is not a word spoken, nor the smallest matter transacted, but what is spoken and done by Christ as Mediator." And whether Pilate and his associates, and Mr. Steven and his partizans, be the greatest vilipenders of Christ, will be hard to determine. It is further proven and made manifest, that the kingdom of Providence is not committed to Christ as Mediator, from his refusing to condemn the adulterous woman, though condemned by the law of God, and liable to the sword of the civil magistrate also, John viii. 3, 4. And in the case of the person who applied to Christ, to cause his brother give him a part of the inheritance. This Christ refused to do, saying, man who made a judge, or a divider over you?" Luke xii. 13, 14. If the kingdom of Providence be committed to Christ as Mediator, and by him that kings reign, and all administrations done, and finished by him, as a trust and power given to him from the Father. How then could he say, and appeal to the Father, as in John xvii. 4. "I have finished the work which thou gavest me to do," since there cannot be one instance given, in all the time of his being in the world, of his administrating civil justice amongst men? The scriptures then frees Christ of deceit in this matter, as we see, Isa. liii. 9. "God judgeth among the gods." Psal. lxxxii. 1. 6. "For God is judge himself." Psal. l. 6. "But God is the judge, he putteth one down and setteth another up." Psal lxxv. 7. "And to God, the judge of all." Heb. xii. 2. 5. Christ himself says, "I came not to judge the world, but to save the world," John xii. 47. "But them that are without, God judgeth," 1 Cor. v. 13. and the whole of chapters 38, 39, 40, 41, of Job, confute Mr. Steven, and makes him a liar, and sophistical quibbler. And also Psal. civ. throughout,

Psal. xlvii. 7. 8. Matt. vi. 26—30. And Christ himself tells, that the very sparrows are under the providence of God his Father, and that the hairs of our head are all numbered by him, Luke xii. 6, 7. "And the hawk doth fly by his wisdom, and stretch her wings towards the south. And the eagle also, mounts up at his command, and makes her nest on high," Job xxxix. 20, 27. And the apostle Paul taught the Athenians this doctrine: first, "That the God that made the world, governs the world, and gives life and being to all; for in him we live, move and have our being." And that before he preached Christ unto them, and the resurrection from the dead, Acts xvii.

And the orthodox doctrine of all the protestant reformed churches, at home and abroad, confutes Mr. Steven and his erastian brethren, as may be seen in all the confessions published to the world; see the Scots Confession, article 24. "We confess and acknowlege, that empires, kingdoms, dominions and cities to be ordained by God; the powers and authority in them, to be God's holy ordinance. We further confess and acknowlege, that such persons as are placed in authority, that they are lieutenants of God, in whose sessions God himself doth sit and judge; even the princes and judges themselves, to whom God has given the sword for the punishment of evil doers, which they prove from many places of scripture." This was the confession and doctrine believed, and professed by the protestants of Scotland, exhibited to the estates of parliament 1560; and by them authorised as a doctrine founded upon the infallible word of God, and ratified and established again by act of parliament 1567; and also by the General Assembly of the church of Scotland, as their public and avowed faith. And this first Scots Confession, was by them, with a preface, and a letter, sent abroad, and received and approven by

all the reformed churches, and printed and published along with their Harmony of Confessions; a copy of which I have before me.

The same doctrine is taught and believed in the Westminster Confession of Faith, and Catechisms, chap. 5. "God the Creator of all things, doth uphold all things, divests, disposes, governs all creatures, actions and things, from the greatest even to the least, by his most wise and holy providence," Heb. i. 3. Dan. iv. 34, 35. Psal. cxxxv. 6. Acts xvii. 25, 26. 28. Job 38, 39, 40, 41 chapters. This contradicts Mr. Steven's doctrine, that there is nothing spoken, nor transacted in the kingdom of Provdence, but what is spoken and accomplished by the Mediator, in virtue of his office as Mediator.

See also Confession of Faith, chap. 23. "God the supreme judge, and king of all the world, hath ordained civil magistrates to be under him over the people." And Larger Catechism, quest. 12, 14, 18. and Shorter Catechism, quest. 7, 8, 9. 11. which shews (with proof from scripture) that God essentially considered, is both the Creator of all things, and governor in the kingdom of providence.

We see also the same doctrine taught and maintained in the Harmony of Confessions.

Confession of the Helvetian churches, chap. 2. page 22. "We believe, and teach, that God is one in nature, or essence; and three in persons, and Almighty, who, as he hath by his word, that is, his Son, made all things of nothing; so by his Spirit and Providence, he doth justly, truly, and most righteously govern, preserve, and cherish all things."

Confession of the Waldenses, "Out of the fountain, our men teach, and confess, that the Holy Trinity, Father, Son, and Holy Ghost, are three distinct persons, but one in essence, one only, true, and in-

comprehensible God; of whom, through whom, and in whom, are all things."

French Confession, "The scriptures teach us to believe in one God only, and that there is that one simple, divine essence, three persons, the Father, the Son, and the Holy Ghost; the Father the first cause in order, and the beginning of all things; the Son, his wisdom, and everlasting word; the Holy Ghost, his virtue, power, and efficacy; which persons are not confounded, but distinct, and yet not divided, but co-essential, co-eternal, and co-equal. This one God, hath revealed himself unto men, to be such a one: first, by the creation, preservation, and government of his works; and then much more clearly in his word."

Confession of Belgia, "We know God, by two means, first, by the creation, preservation, and government of the whole world; wherein all creatures, from the least to the greatest, as it were certain characters, and letters written," Rom. i. 20. This doctrine was approven in the Confession of Geneva, Auspurge, Saxony, Wirtemburg, Sweveland, and the decrees of the Nine Councils, page 36.

Confession of Helvetia, "We believe that all things, both in heaven and earth, are sustained, and governed by the Providence of this wise, eternal, and omnipotent God."

Confession of Basil, "We believe that God made all things, by his only begotten Son, and that he upholdeth and worketh all things by his Spirit, that is, by his own power; and therefore that God hath, so he forseeth, and governeth all things."

French Confession, "This one only God hath revealed himself unto men: first, in the creation, and also in the preservation, and government of his works."

The Confession of Belgia says the same.

The churches of Helvetia, Basil, Bohemia, the French Belgia, Auspurge, Saxony, Wirtemburg, and Swielland, all largely and harmoniously teach, that magistracy, both in the abstract and concrete, is of God, both in the foundation and administration of it among men. And that the magistrate, as a magistrate, is to be a keeper of both tables of the law. And God (without all doubt) would sound forth the voice of the moral law, according to the ten commandments, or the law of nature. For he hath not (say they) received the sword of God in vain. Let him draw forth this sword of God against all malefactors, seditious persons, thieves, murderers, oppressors, blasphemers, perjured persons, and all those whom God hath commanded him to punish; and let him suppress stubborn heretics, (who are heretics indeed,) that cease not to blaspheme the majesty of God, and trouble his church. And we set down (say they) the sum of the doctrine taught in our churches, and we are out of doubt that this our judgment in these points, is indeed the doctrine set forth in the writings of the prophets and apostles, and whereunto the universal church of God doth consent and agree, and best learned writers of this church give their testimony thereto. I find also, that seven of the German protestant princes, and two senates of magistrates, received, approved, and subscribed to the truth of this doctrine, viz. John, Duke of Saxony; Elector George, Marquis of Brandemburgh; Earnest, Duke of Luniburgh; Philip, Landgrave of the Heses; John Frederick, Duke of Saxony; Francis, Duke of Luniburgh; and Wolfgang, prince of Anhalt: the senate and magistrates of Numburgh, and the senate of Reutling.

From these and many more instances which we might bring, we may see that it is the universal doctrine of all the reformed churches, and founded upon the word of God, that God, or the three

united persons in the Godhead, one in essence, is the maker of heaven and earth, and all that therein is, and the alone ruler in the kingdom of Providence, Gen. i. 1, 2. " In the beginning God created the heaven and the earth," &c. Job xxvi. 13. " By his Spirit he hath garnished the heavens,'* Psal. civ. 30. Also the course of God's holy providence, in his powerful preserving and governing all his creatures, and all their actions, is not to be ascribed alone to Christ as Mediator, distinct from the Father and Holy Spirit, as Mr. Steven maintains, (a most pernicious error.) For though the scriptures assign the works of creation and providence to Christ the Mediator, ; yet not as Mediator, but as the word and power of God, John i. 1, 2, 3. Heb. i. 2. Gen. i. in which it is nine times said, God said, or spake by his word, and it was done by his power, and the effectual working of the Spirit also, the third person in the trinity, Gen. i. 2. Job xxvi. 13. Psal. xxxiii. 6. 9. But Mr. Steven (that modern divine) lays aside the Holy Ghost altogether, from having any concern, in, or about the kingdom of Providence, and government of heaven and earth; yea, the Father also, seeing he ascribes all to Christ as Mediator, since these words were spoken in the garden, " Adam, where art thou ?" And in so doing, I think he is worse than an infidel; for the very heathen world knew the Godhead, " For the invisible things

* On this verse, a learned expositor observes:—That we are to adore the Holy Spirit's concurrent operation with the Father and the Son in the work of creation; for here God acted in it by his Spirit. This we should study, that we may ascribe unto him the glory of his Godhead, equally the same with the Father and the Son; and may, in that mirror, read his fulness, to communicate to empty sinners, in his operations of grace, and his sufficiency to cherish what he communicates, and to adorn their souls with it; here he garnished the heavens.

See Mr. Hutchison's exposition on Job, page 378, London Edit. 1669.

of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead." And also, from his providential government, in giving life and being to all their own poets, or teachers, instructed them of, as Paul informs us, "And when they did not like to retain God in their hearts, God gave them over to strong delusions to believe lies," as a judgment justly inflicted upon them. And, I fear, the Lord is plaguing Mr. Steven, and his associates, with such a judgment. For in their pretending to honour the Mediator, they greatly dishonour him, even to his very face, in maintaining a lie against him; which he denies, for, says he, "my kingdom is not of this world:" yea, I fear it will run the length of atheism, to deny the divine essence, and everlasting sovereinty of the Godhead, in giving to Christ as Mediator, that which is only the supreme power of the undivided three, and one eternal God; whose servant the Mediator is, as Mediator, Isa. xlii. 1. and so greater than he, John xiv. 28. than he the Mediator; but not as he is the Son of the Father, and second person of the Godhead; for he is not God as, or because he is Mediator, though he who is the Mediator is God.

It is very strange, how that presbytery, who call themselves reformed, do in their testimony call Mr. Andrew Clarkson a noted backslider, who, though he was a backslider, yet was not so great a backslider as they who call him so are; for he never denied Christ's twofold kingdom as they do; and not only so, but they have espoused the whole of the Antinomian errors, of that noted sectarian Edward Fisher, in his Marrow of Modern Divinity. And they have backslidden from their former testimony, by paying taxes to the malignant government, pursuing and defending their erastian courts; and put down our shire and general meetings, which had stood for 100

years; for which I think God is plaguing them with backslidings and errors, as a just judgment upon them. And notwithstanding of all this, they will be called reformed. But if a deformed apostate presbytery, may be with any propriety of speech, called reformed, then they may be so termed, which is contrary to common sense, and nobody who knows their apostacies, backslidings, and errors, will call them so in truth, it will be liker mockery.

That the Lord may arise, and plead his own cause, decide controversies, vindicate truth, gather his dispersed into one, and scatter his enemies, is the earnest desire and prayer of him, who desires to be truth's and Zion's well-wisher.

JOHN HAMILTON.

August 30, 1795.

FINIS.

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